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Theology vol. 33.

ANSWER

TO

Mr. *ENTY's* Defence

OF THE

PROCEEDINGS

OF THE

ASSEMBLY at *EXON.*

By JAMES PEIRCE.

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ANNALS

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IN JAMES

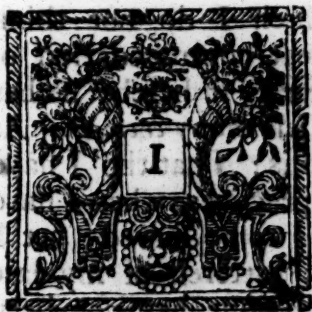




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A N S W E R

T O

Mr. Enty's Defence, &c.



Perfuade my self the world is sensible by this time, that I have had no hand in our present unhappy quarrel; but as I have been forced into it; nor can I suppose that with equal judges, even such as may not in some points

of doctrine perfectly agree with me, I shall incur any censure, that I have appear'd against those proceedings which seem'd unjust, and to be in a peculiar manner design'd against my self.

Mr. Enty has been pleased to write against my *Remarks on the proceedings of the Assembly*. And it must be own'd, that his piece is somewhat superior to the writings which have been lately publish'd by several: but I find all complain of

his strange way of multiplying words, when what he says to the purpose might lie in a very narrow compass. Should I imitate him, and we both of us hold on in such a way of writing, our pieces would swell quickly to a prodigious bulk, and the world be soon weary of them. My endeavour therefore shall be to pick out of him what may seem material, and to give a satisfactory answer to it with all the brevity I am able, and I shall pass over without the least notice many little reflections, wherewith he has endeavour'd to season his performance.

He begins with a reflection upon my *known temper*; and indeed he could not expose it too much, if it were known to be as bad as his own is reported to be, by such as pretend to know him well, which I own I do not. But I think he gives us a broad hint, *p. 66.* that as his circumstances are not low in the world, nor is his spirit below them; and that he does not use to spare mens characters, which I do not think others will reckon any great commendation of his own; nor is it at all strange if hereby he has *given offence*, and made himself many *enemies*. As to my self I shall only say this: That tho' I have endeavour'd to expose evil practices, when I have thought a valuable end was to be served; yet I dare appeal to almost the bitterest of my late enemies, whether my behaviour has not been peaceable, so as that I have been easy to and beloved by my acquaintance, ready to any good offices I was capable of toward all, and not given to speak evil of others, or to shew my self pleased when such a liberty was taken.

But this is a subject not at all agreeable to me to enlarge upon, however frequent my good-temper'd friend is in harping upon it. I shall therefore only here give the reader one hint of
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the use he makes of it with a great deal of subtilty. When I bring a home charge against his friends, for such facts as are plainly proved upon them; the reader is amused, and diverted from looking after a disproof of the charge, by his imputing it to my temper, as tho' that was the whole reason of the charge: and with this design, I doubt not, he bespeaks the readers ill opinion of my temper here in the beginning of his performance.

'Twas natural to expect somewhat very considerable would be usher'd into the world with the solemnity of three times five and forty hands; but that the great expectation which was raised was tolerably answer'd, is the opinion of none I can hear of. Mr. *Enty* may glory in the *proportionable success*, if he reckons the increasing of heats, animosities, and uncharitableness to be *success*. This indeed seem'd the chief design of the performance; nor did I ever doubt of its succeeding with those, who would regard authority rather than reason: but that the *reputation of Dissenters* has been a gainer, I do not believe. It has suffer'd much with our old friends, the *whigs*, who are pleading for liberty; nor have their enemies spared to cast it in the Dissenters teeth, that tho' they complain'd bitterly of the churches impositions, yet upon occasion they knew how to practise the same things. And supposing they have gain'd any reputation with some of the high party, they cannot expect it should last long; since they knew well enough, that nothing can with them atone for the least dislike of the establish'd episcopacy and liturgy. It must be a poor *check* which he supposes given to the *growth of error*, since nothing is done by the Assembly to inform peoples judgments, but only to raise their passions. 'Tis visible the opinion

nion they would check, gets ground in spite of all opposition; nor can Mr. *Enty* reasonably imagine the example of the Assembly is much applauded by others, since no one county has yet been prevail'd with to follow it.

Mr. *Enty* will not allow, that the printing the names three times over is owing to an *affectation of pomp*; he thinks it might be to *show the unanimity of those ministers that were present*: but this would have been full as well done with a *subscriptur ut supra*, instead of the second and third lists, as I observ'd. No regard was had to the *absent* in the *Exeter* edition, which alone I consider'd. If the additional lists in the *London* edition varied I said nothing against printing differing lists, but only against printing the same three times over. I take leave by the way to reckon those ministers, who tho' they scrupled not to subscribe the article, yet refused to subscribe the *Resolution* and the *Letter*, to be in the main on our side in the controversy, which is not properly about the Trinity, wherein we move no controversy with them, but about liberty.

I think all *rules of kindness* were first broken with us by the Assembly, and that without any provocation on our part; and their practice appearing to me notoriously evil in itself, and very pernicious in its consequences, I was obliged to speak of it accordingly; and if there be any breach of the *rules of common decency*, certainly it is wholly chargeable on them, who would do things that could not easily be spoken of in softer terms.

I shall examine Mr. *Enty's* heap of scandal, as he calls it, as I shall meet with it in particulars, and shall now wave it, and the general reflections he makes upon it. It was no pleasure to me
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to reflect upon a body of ministers : but I cannot think that character should cover unjust proceedings. The worst mischief, I am persuaded, has been done many times to religion by ministers themselves ; and tho' I am not so senseless, as to be an enemy to that respect that is due to them for their work sake ; yet my respect to religion is much greater than to them, and I think my self obliged by it to oppose them, when they break in upon the gospel rule and the liberties of mankind.

I medled not with the personal characters of any, and profess now the great respect I have for many of their body, concerning whom I never made the least doubt of what he said of them, *p. 7.* My business was to consider facts, and not persons ; tho' I hope since he gives me this occasion, he will not be displeas'd that I tell him, the same characters are unquestionably due to all those whom the Assembly bore hard upon. I may be allow'd too here to say this was thought the more strange, because 'tis well known we have been witnesses to far gentler proceedings of the Assembly, when the reason for severity was much less disputable.

If the *enemies of religion triumph*, I think the Assembly have *given the same handle* ; and should not such methods be oppos'd, 'tis my humble opinion, they would have a handle for much greater triumphs. I never thought this to be done *designedly* by the Assembly, any more than Mr. *Enty* supposes the like of me ; but by whom it has been really done will come under debate.

I objected against the title they give their declaration, calling it a *voluntary declaration*. Mr. *Enty* does not contest my notion of a voluntary action, but insists upon it as an evidence that the declaration was voluntary, because there was *no visible*

visible sign of reluctance in those that sign'd. But 'tis obvious, that the same reason that I supposed might induce persons to sign, might hinder them from discovering their reluctance: and I am well assured that some of the subscribers did before, nay and others have since their subscribing express'd their dislike of the method taken. What I said of the influence which the Assembly have, is not denied; and therefore I cannot see but that the consideration of it might, as the managers probably expected it should, weigh with some; nor is the reason I brought for this from the *Resolution* contested.

That the reader may see what a fair adversary I have, I will transcribe his words, p. 8. *Mr. P. supposeth, p. 4, 5. that because the Assembly have a considerable influence, that some might be moved by worldly hope and fear, and not by any conviction of the reasonableness or goodness of the action itself; i. e. in other words, He supposeth that some are persons of little or no conscience, and for bread can turn themselves into any shape.* I gave him no occasion for this, as my own words will show. I said concerning voluntary actions in general, "Where a man does not act from a conviction of the reasonableness and goodness of the action itself, and is only moved by worldly hopes and fears to do that which he would otherwise choose to forbear, we hardly call that a *voluntary action.*" I purposely avoided the putting an action apprehended to be unlawful into the case; as is yet more plain where I apply this to some in the Assembly, p. 5. "Several might be *satisfied* of the *lawfulness* of subscribing, and might choose to do it rather than expose themselves to the resentments of the mighty; while yet they disliked the imposing spirit, &c." I never in the least pretended they offer'd violence to
their

their own consciences, but supposed them satisfied of the lawfulness of what they did; and no doubt they thought the managers only were answerable for the imposing spirit that appear'd. I will not give Mr. *Enty* the hard words he has here deserv'd, but I desire he will use me better another time.

I supposed the contrivers to be voluntary in declaring; but I said, " My unfashionable charity will hardly allow me to suppose all the " rest were so." Mr. *Enty* diverts himself frequently with this expression of *unfashionable charity*; nor do I much wonder, that a thing so much out of fashion with his party, should become a jest: but certainly it was *charity* in me to think the best I could of my neighbours, and to suppose the blame of the proceedings of the Assembly, which I apprehended to be very evil, rested only on a few.

Mr. *Enty* denies, p. 9. that the people pin their faith upon their ministers sleeves. I wish there were not too much of this among all parties; but I suppose none will question this to be the case of those, who are zealous for an opinion they have never examined, and do not understand. I could name a congregation, which purely upon the proceedings of the Assembly fired against their minister, and all that they could allege was, that he agreed not with the Assembly; and yet so ignorant were the leading persons among them, as to say, That the scripture is not a sufficient, and the only rule of christians; that the Father is the Son, and the Son the Father, and that the Father himself assumed the humane nature, suffer'd, and died. How common has it been, when the people have quarrel'd with their ministers, to tell them, they must satisfy the Assembly, or such and such leading ministers? Nay, 'tis said

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when a minister has been going to the Assembly, he has been urged by his people to agree with the Assembly in every thing they should do. And do not such things look like an implicate faith?

As the animosity here, and in the country round about, has been encouraged by the Assembly, and we had otherwise been very quiet; I am confident 'tis still in their power to bring people to a better temper, and restore peace. If half the industry that has been used to render us odious, were employ'd to promote charity, the wound would be soon healed. I could easily retaliate what Mr. Enty says: *That he cannot suppose that all the influence the Assembly have, can recommend some persons to their congregations; no, not those that perhaps would think it a disparagement, if they should not be thought abundantly superior to the rest of their brethren.* I might tell him that this is, perhaps, the only reason why we must never expect to have a conceited person, well known to him, on our side. But as this perhaps would not justify an uncharitable suggestion in one case, so nor does it in the other; and therefore such mean reflections I shall despise.

To this place belongs a part of the heap of scandal which Mr. Enty has so ingeniously collected, viz. That I represent them "as persons of an imposing spirit, and such as resolved to do what in them lay to turn out and ruin the smaller number who disfer'd from them" Had he consulted the honour of the Assembly, he would have taken no notice of this; for the only scandal there is in the case belongs wholly to the Assembly, who have been as guilty as they could well be of it in their circumstances. Can he deny the design

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design was to get such turn'd out of their congregations, as disagreed with the Assembly? Was not this to ruin them? And must not that be an imposing spirit, which will ruin those who will not agree with them in so very doubtful a matter?

Mr. *Enty* gives no reason for the difference in wording the *title* of their *Declaration*, and the *Declaration* it self; and therefore will give me leave to think, that which I suggested is the more probable. I only add, that it must be very strange, if that doctrine can be said to be revealed in scripture, the very terms of which no one can understand.

I found fault, that the Assembly should "declare with so much *assurance* that the doctrine they subscribe is revealed in the scripture, and yet not tell us where to find it "in the scripture, &c." He seems to think the word *assurance* bears hard upon the Assembly's *modesty*. This is his mistake; for by *assurance* I mean no more than an *intire satisfaction*; tho' I own that satisfaction seemed very disagreeably expressed by them, unless they expected their judgment should stand instead of the reason of their faith. Nor do I ever on any *Lord's day* take such a course as this, whatever he may think on't. My business was not to consider what the Assembly *could have done*, but only what they actually did. They may tell the world, without offence, what their thoughts are; but with submission, they ought not to expect people should acquiesce in their thoughts, without perceiving the reason of them.

I proceed with him, p. 19, to some other parts of his heap. As, says he, in other parts of this warm performance we are represented as favouring a popish inquisition, and as those that by our prin-

principles have set it up ; so here we are represented as those that imitate [he should have said, that seem to him to imitate or resemble] that vile office, and its dissembling shams by our artful proceedings ; that like popish inquisitors we set up for proceeding by an oath ex officio, and that by our resolution, which is subsequent to our Declaration, we have been guilty of that which is [here he should have said, which seem to him to be] base and tyrannical. I cannot but observe how industriously Mr. Enty endeavours to aggravate every thing I say, putting in and leaving out words as he pleases. Thus he has both here, and in his heap, left out twice those softening words, seem to me, which must be with design. Thus he has in both places added the word vile to office, tho' I used it not, to make my expression sound the more severely ; and thus he has added in the middle article, like popish inquisitors. So that however harsh my expressions may be, it is plain had they been harsher, he would have liked them better. But to come to the things themselves :

Mr. Enty takes pains to prove, what he needed not, that the Assembly have not set up just such an inquisition as they have in some popish countries. Neither I, nor any one else would have ever suggested the contrary ; and therefore the Assembly are here more obliged to him for his good will, than for any service he has done them. That I may prevent wrangling about the name of a thing, I will here lay down my notion clearly : There are two ways of proceeding against persons ; the one is, when the crimes a person is charged with are proved upon him by witnesses, which, I say, is the only just way, and that which is prescribed in the New Testament, and ought to have been taken in our case ; the other is, when no witnesses appear against a person,

son, but he is required to accuse himself, if guilty, and his not denying his guilt shall be taken for a confession of it, and made the ground of punishing him. This latter which is not by proof, but by inquiry of the person accused or suspected, the world has agreed to call an *Inquisition*, and properly enough I think ; and this course, I say, the Assembly took with us. The thing it self is contrary to all equity, and an express scripture rule, and therefore should be abhorr'd of all christians. The papists have avowed this method of proceeding, and in some countries have set up an office under that name ; but where that office has not been allowed, the same thing has been in a good degree practis'd, as particularly 'twas here in *England*, as may be seen in *Fox's Book of Martyrs*, in the articles which they frequently exhibited against persons, in order to their purging themselves. And since he gives me occasion, I will venture to say, that I believe *as little would have satisfied those objecters of articles, upon this particular point, as would satisfy those I complain of.* If Mr. *Enty* has a mind to speak to the purpose, let him shew that the method of condemning persons without having any thing proved against them is just in it self, or in the least countenanced by the gospel ; or else let him shew, that the Assembly have not actually taken such a method. It is very possible men may set up an inquisition, and not be sensible they do so ; this has been done by protestants, as well as papists. Whoever censured my Lord *Burleigh*, for saying of Archbishop *Whitgift's* Articles, that "they favour'd the *Romish* inquisition" ? And yet the Archbishop was doubtless as much offended, as the Assembly can be at the charge, and thought himself to be against a popish inquisition

sition. It seems evident to me, that the same reasons that will justify the Assembly in such a method of proceeding, without witnesses of facts, will justify the popish inquisition in the same. Let Mr. *Enty* now shew the contrary, if he can. *The grand design* of the inquisition among the papists is doubtless to maintain the whole of their religion, and to awe men from any thing contrary to it. I was never so weak, or base, as to suppose the Assembly designed the same; I only pretend they endeavour by the like proceedings to establish their own opinions vastly different from the papists, and crush those who will not exactly fall in with them. Nor did I charge the Assembly with all their instances of cruelty; I knew they had them not in their power, and if they had, I don't suppose they would practise them, as I declare, *Letter to a subscribing Minister*, P. 39.

I heartily rejoice, if Mr. *Enty* is as absolutely against all methods of compulsion, and for as extensive a toleration, as I am; but he will give me leave to question whether all his party agree with him, till I am assur'd that some of them have lately changed their minds. See the *Sober Reply*, P. 22.

He may think it a loose declaration, that men believe whatever the scriptures say of the Father, Son, and Holy Ghost; I judge that there can be no ground of proceeding against any minister who declares so much, unless there be proof against him, that he has said somewhat inconsistent therewith. If an *Arian*, *Socinian*, *Macedonian*, and *Sabellian* will say the same, I think, as Mr. *Baxter* says, 'tis so much the better; and as long as men profess this, and say nothing contrary to it, I see not any ground others have to give them trouble. I said, "The grand question is, or ought
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“ to be, Whether men receive the doctrine revealed in the scriptures?” Mr. *Enty* asks how this can be decided? I answer it ought to have been taken for granted from our profession, till the contrary was made appear. Mr. *Enty* knows I am not against a man’s expressing his sense in his own words, tho’ I will not yield that any man or body of men has a right to prescribe words to me for that end. But since Mr. *Enty* puts the question: *How can this thing* [our receiving the scripture doctrine] *be understood but by words of our own, when his* [the Holy Ghost’s] *words are used by all, but yet have such different, nay, contrary senses put upon them?* I will shew that this will not help the Assembly. And certainly the thing is not hard to be understood: for suppose the Holy Ghost’s words have contrary senses put upon them; is it not the proper method then to propound to men the words of the Holy Ghost, and to ask them in what sense they understand them? What occasion is there to ask them, what they think of the words that unquestionably are not the words of the Holy Ghost? If a doctrine is revealed in scripture, let it suffice to turn men to the places where it is revealed, and inquire how they understand those places: in them their faith is concern’d, whereas in human articles ’tis not. I speak this only upon a supposition of persons having a right to call others to an account of their faith. Which I deny the Assembly had any right to do in our case, unless they had some witnesses against us.

I said in my *Remarks*, p. 8. “ There are no men in the world, who can with a worse grace set up for proceeding by an oath *ex officio*, than the Dissenters, who pretend to be the successors of the old Puritans, who so freely declared against that method.” Mr. *Enty*, according

ding to his usual way, multiplies words here to no purpose. I speak only of a method of proceeding against men, and he talks of their sentiments concerning the Trinity. 'Tis plain that when they knew their sentiments were disagreeable to those in power, they did not think themselves obliged to declare it to them, and accuse themselves, and complain'd of it as a great hardship, when means were used to compel them to it. A man must know nothing of the controversial writings of the old Puritans, that does not know this. They frequently declare against the method in general, and therefore cannot be understood to approve of it in any case; and their arguments as well suit the present case as any. I pass what seems here design'd by way of reflection. If I thought my sentiments absolutely necessary to salvation, I should have been free and zealous in publishing them, but the *dissembling* my opinion, or the using *equivocations* is what I scorn; and instead of a mean insinuation let him advance, if he can, a positive charge.

Mr. *Enty* says there is *no such way of proceeding among us*, by an oath *ex officio*. Nor did I intend that it should be thought there was as to the formality of an oath, which the law will not allow them to administer. 'Tis only the way of proceeding I aim at, which is the same with that us'd antiently against the Puritans, when they were put upon bearing witness against themselves. And the formality of the oath makes very little difference here; for I appeal to him, whether the Assembly would not have expected, that the subscription should have been made with the same sincerity and exactness, as if 'twere accompanied with an oath? Nor am I peculiar in comparing the method of the Assembly with the pro-

proceedings so much complain'd of by the puritans; Mr. *Withers* at the time of the Assembly, 1718. did the very same, as Mr. *Enty* who heard him, and has since, I suppose, read his speech, cannot but know; nor am I unwilling he should judge between us.

I never judge the ministers for *thinking themselves obliged to purge themselves of the charge that was brought against them*. What I censure is, persons pretending themselves charged, when I question whether they believed they were, and their contriving this as a stratagem to bring others to a test; and that they would make their opinion a rule for their brethren, and fall upon them because they thought there was no such necessity of purging themselves, or that if there was, another way of doing it was much more proper and expedient, as well as warrantable. And since Mr. *Enty* declares such a readiness in the Assembly to purge themselves upon any the like occasion, I will here mention one, and that is, That several of the Assembly are known not to own the *second Article* of the Church of *England*, concerning the eternal generation of the Son: it is therefore as proper for them to clear themselves of that charge, as it was of the other relating to the *first Article*.

When I made the motion mention'd in my *Remarks*, p. 9. nothing had been propos'd but the assenting to the *first Article*; for I left them busy in subscribing. My intention was not so much to obtain some *advantage* against the Assembly, as to give them the greatest advantage, if they had been inclin'd to take it, I mean by stopping such proceedings as are not, in my opinion, much to their credit. I was indeed resolv'd not to subscribe any human test whatever, as I frankly declar'd; and so it was made in the behalf of

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others:

others : but yet the Assembly ought in all reason to have answer'd me, because there were several present who desir'd to have it answer'd, and had made no such declaration as I did. As to what was said to satisfy a person of very valuable abilities afterwards, I can only speak upon report, not having been present myself at that time ; and the most I can hear was said for his satisfaction was, that they did not mean by *persons mere modes*.

Mr. *Enty* gives an account of the word *person* from Archbishop *Tillotson* ; but here he widely mistakes the design of my motion. I never pretended the word *person* was not proper to be us'd of the Father, the Son, or the Holy Ghost ; for tho' I will not urge others to use it who may scruple it, yet I own the scripture seems to me to speak of them most clearly as of three distinct persons ; and this I am apt to think is as fully express'd, as perhaps it can be in the language wherein the New Testament was written : and 'tis well known that I have long ago declar'd that I dislike not the use of that term. But my motion was, to have an explication of that word as it stands in the *Article* ; in which, if I understand it right, the three persons are made to be one and the same substance or being. I grant they are every where spoken of as so many distinct *persons*, that is in my notion three distinct intelligent beings, but never as altogether making one intelligent being. I shall be glad to be set right here from the scriptures, if I mistake them ; and I earnestly request Mr. *Enty*, that he will produce me any one place of scripture that speaks of these as we do of three persons, and does not speak of them as we do of three distinct intelligent beings. I own I

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am not at all the wiser for the account which that truly great man gives of the matter, 'Tis the oddest thing to me that the three persons should be *three differences*, without three beings that differ. A difference lies in some attribute that belongs to one thing and not to another, as rationality is the difference of a man from a brute; but can three persons in the deity be only three attributes, whereby the deity differs from it self? The common distinction of a *differentia* is, that it is either *essentialis*, or *accidentalis*; I desire Mr. *Enty* would say plainly, to which of these he will reduce these *differences*; because I can't conceive how they should be *essential* differences, since the essence of the three is the same; nor do I suppose that he will be satisfied that these are three accidental differences of the same essence from it self. Mr. *Enty* will likewise oblige me by explaining how, according to the Archbishop, these differences can be only *accidental*; since the first of them is suppos'd to differ from the other two by this property, that he is of himself, and of no other; which seems to me a very essential difference. Till these things are clear'd, I am as much at a loss as before, because the terms of the doctrine are perfectly unintelligible to me. And in the proposition where the word *person* is left out, I can understand no more, than that these are three names of one and the same being, which seems to me inconsistent with the doctrine of the scriptures. I must therefore have the doctrine very expressly deliver'd in the scriptures, or I cannot receive it; and by this Mr. *Enty* may see what he has to do in order to my conviction.

I took notice of somewhat very odd in a *Post-script* to the subscribed names It stood thus:
Tho' Mr. Withers was by the providence of God

detain'd from the Assembly, and thereby prevented from joining with them, yet having lately satisfied his people, by assenting to the first Article of the Church of England, he consents that the world should be inform'd of his sincere adherence to the same principles. This now was an excuse for his name's not appearing among the subscribers. I took it for a feign'd one, when I compar'd it with another, p. 15. of the *Exeter* edition. Whereas several of our brethren were not present at this Assembly, by reason of their distance, and other incapacities, of whose concurrence with us we have no reason to doubt, their names may shortly be expected in the *London* edition. And can any doubt the truth of my surmise, when he looks into the *London* edition, and sees how those absent ministers names are added? or when he sees how Mr. Colton's name comes to be inserted? I judg'd it to be hence evident, that that excellent man did not like the proceedings of the Assembly, and cared not to have his name appear in their lists, and therefore to be eas'd of a troublesome importunity, refer'd to the satisfaction he had before given the people. I spoke indeed by guess, he having never acquainted me with their importunity; but I believe no one will censure me for speaking in that manner.

Mr. Enty, in his way, pretends I charge the Assembly with *equivocation*: and if I had, they could have no great reason to complain, since they insinuate the like charge against others, and the same is done several times by Mr. Enty thro' his *Defence*, without having the least ground for it that I can imagine. But I really did not so charge them, but said, " I hope the ministers
 " who are so much against equivocations, are
 " not guilty of one in this place; and that they
 " mean only, that he sincerely adheres to the
 " same

" same principles he assented to before, and not
 " that he adheres to the same principles in ge-
 " neral with the Assembly." So that I ex-
 plain'd their words in that sense in which alone
 they could use them consistently with truth, ho-
 ping they meant them so. And this since by an
 addition appears to be just and exact ; for Mr.
Enty informs us, that that explication in the
London edition, which limits the *Postscript* to the
 sense I gave, was added at Mr. *Withers's* desire,
 who therefore must have been sensible of the
 ambiguity of the *Exeter* edition, as well as my
 self. Whether he saw the *Postscript* before 'twas
 printed I knew not, nor did I think it my busi-
 ness to inquire. 'Tis now plain he did not like
 to be thought to approve of the Assembly's
 proceedings, and therefore got it explain'd
 very much to my satisfaction ; and if 'tis as
 much to Mr. *Enty's* and the Assembly's I shall
 be glad.

If Mr. *Enty* will always talk upon as sure
 grounds as in a wonderful passage he has dropt
 here, he may depend upon it, that no one will
 ever contradict him. *If, sais he, Mr. P. (when*
he sais, that Mr. Withers abhors the thoughts of
imposing on others, and judging others) intends to in-
sinuate, that Mr. Withers doth not judge others to be
in the wrong that differ from him, 'tis an injury to
Mr. Withers, that all Mr. P.'s complaisance to him
can make but a poor atonement for. But I scorn
 any such ridiculous insinuation concerning any
 man in the world, and much more concerning
 a man of such good sense as Mr. *Withers*. 'Tis
 added here : *I have reason to think Mr. Wi-*
thers doth not take it kindly of him, that he should
represent it as the effect of much importunity, that he
hath consented to give the world that information that
he hath. I can truly say I intended him no dis-
 kind-

kindness then, or at any other time; but thought what I said was to his honour, but how does Mr. Enty think the Assembly will take it of him, that he should take notice of the insinuation, when he had no intention of denying the truth of it? 'Tis not true, that I call *their concern for the preservation of the common faith* a squabble; what I call'd so was their wrathful treatment of their brethren, who had given them no offence.

I have done with what he has to say of the *Declaration*, and come next to the *Resolution*, where I shall pass over the declamatory part of his performance. And here the first thing that he speaks to, is what he had before put into his *heap of scandal*, which he thus expresses: *That tho' we solemnly disclaim a jurisdiction over other mens consciences, we dissemble therein.* That word *solemnly*, tho' neither used by the assembly, nor my self, helps to grace the heap. Mr. Enty here would pretend, that *if they assume a jurisdiction over other mens consciences, they don't know it*, p. 17. and therefore censures me for charging them with insincerity. My charge, as all the world sees, is only grounded upon fact; and if that is not sufficient to support it, it falls of it self, so that the damage cannot be great. I believe it was never question'd, whether a protestation contrary to the most notorious fact, was not ground enough for a charge of not acting a sincere part, or of dissembling. If a man protests to another, Sir, I will not do you the least hurt, and presently endeavours to knock him down; can there be any hurt in charging him with insincerity? The same is the case here, which I appeal to; nor is the Assembly's assuming a jurisdiction over other mens consciences less notorious in my apprehension, than their verbal disclaiming of it. And this I argu'd in my *Remarks*

marks, in a passage he is pleas'd to overlook. Whether the reason was because my argument was too plain, or not plain enough, he knows best; but if the latter, I will endeavour yet farther to clear it to him.

I take it therefore for granted, that by the Assembly a penalty was inflicted really upon us for the sake of their consciences. We know not what can be a penalty, if the rendering us odious to our people, and representing us as unfit for the work which God has called us, to be not a penalty. This penalty is inflicted upon us merely for conscience sake; for we are not charged with any thing evil, that has been said or done by us; nor is any other crime pretended, but that we would not submit to a rule of faith, when we were verily persuaded in our consciences, that a submission to it was inconsistent with the duty and allegiance we owe to Christ. I take it therefore for certain, that a penalty is here inflicted upon us for conscience sake. Now it must be as certain, that no penalty can be inflicted for conscience sake, but by virtue of some jurisdiction exercis'd over conscience. Since then here is a plain jurisdiction over conscience, it must be the jurisdiction either of God, or of the Assembly. But it can't be the jurisdiction of God, because he has never in his word requir'd us to submit to any such rule as we refused. It must therefore remain, that the Assembly have assumed a jurisdiction over our consciences.

I said in my *Remarks*, p. 13. " The design of all their proceedings within doors, is evidently to fix an *odium* upon all those who will not tamely submit their understandings to their prescribed declarations; " [And what cause could Mr. *Enty* have to reckon this a scandal cast upon them, when the thing is so obvious to all the

the world ?] “ and ’tis notorious, that the managers have without doors used all the art they are masters of, to blacken and defame them: [This I think is clear by the instance I gave in the next words, which Mr. *Enty* was so well satisfy’d was true, that he was ashamed to put into his *heap* ; and yet if that be true, it makes good what I said of the managers without doors, though he counts it a scandal] “ *they have branded them with the name of Arians* ; “ and when they could not oppress them by the assistance of the magistrate, they have endeavoured to do it by the power of the mob. Mr. *Enty* disclaims these methods of conviction by the assistance of the magistrate, and power of the mob ; and says he *abhors them as reproachful to the christian religion*. I am fully of his mind, and am glad he speaks so freely : but he ought not to have been angry with me, that I exposed what he himself abhors. I had reason to believe that the assistance of the magistrate was expected, if not sought by the party ; because when we were in so much expectation of ease by the act which pass’d the last sessions, it was in several places given out, that it would contain somewhat that would not please us. We could not guess at their meaning, till a little after we heard, that some complaints were mentioned in a great assembly as received from *Exeter*, and a motion was made for the adding to the Bill a new test. It was not uncharitable to suppose that they might have a hand in sending up the complaint, who were beforehand made privy to the design, and rejoiced in the expectation of its taking effect. And as to the mob, Mr. *Enty* is not able to deny our treatment to have been according to my complaint.. To whom then is it owing ? or who have given the watch-

watchword to the mob, by branding us with the name of *Arians*? Is it not with that we are insulted? Of whom did the senseless wretches learn it? Was not this the malicious design of *Arius detected*, which furnished the balladmakers with their reproaches, and several other pieces since published.

Mr. *Enty*'s informer has certainly deceived him: I may have formerly said, what I can't now, that I *believed no minister, or Dissenter of worth, had any hand in raising* or encouraging the report of my being a *Jesuit*; but I never thought that neither had *any hand in raising the mobs*. I was always fully persuaded of the contrary as to both, and I do not use to speak contrary to my own sentiments.

Mr. *Enty* has put into his heap these words: *And that we, who have thus procured them the trial of cruel mockings, would not boggle much at getting them honour'd with the trial of scourgings, yea, moreover, of bonds and imprisonments.* I will set down my words, as they are in my *Remarks* p. 12. that the reader may see how fairly I am dealt with, and that what I said was much softer than he represents it, and did not amount to a charge. "I would not, *said I*, be uncharitable, but yet I hope I may give such ministers a hint that may be of service to them in their conduct, if they will regard it. They will in my judgment act more prudently, by being more sparing in their reproaches, because *the world will be apt to suspect*, that they who are so industrious to procure us the *trial of cruel mockings*, would not boggle much at getting us honour'd with the trial of *scourgings, yea, moreover, of bonds and imprisonments.*"

But allowance is to be made to a man that is

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upon

upon the hunt after scandal, and seeking to make a large heap of it.

I said, *Remarks*, p. 12. " That when they
 " abuse a power and trust lodged in them by
 " God, to inforce any thing upon mens consci-
 " ences, for which they have not a divine war-
 " rant, they really claim a jurisdiction over mens
 " consciences. With reference to this Mr. *Enty*
sais, p. 19. *Now as this must refer to our Resolution*
en ; so if it should be allowed that the supposition
is true, yet I don't see how it should in the least affect
the Assembly. Mr. *Enty*, it seems, does not dis-
 tinguish between a *supposition* and an *assertion*,
 tho' they don't use to be confounded. The sup-
 position in my words can be no more than this,
 That *men abuse a power and trust lodg'd in them by*
God, to inforce any thing upon mens consciences, for
which they have not a divine warrant ; and if this
 supposition *refers, as he sais, to their Resolution,* and
 be allow'd to be true, it must affect the Assembly
 with a witness.

The sum of what Mr. *Enty* sais in a great
 many words, is, I think, briefly this: That they
 are limited to ordain faithful men, and that they
 must judge whether they are so; that they can-
 not therefore be satisfy'd to ordain persons with-
 out knowing what their notions are, or when
 upon knowing them they apprehend them to
 be destructive to the souls of men. Now all
 this I readily grant; nor do I know any, who
 care to be concern'd in an ordination without
 such satisfaction; nor was I ever concern'd in
 any ordination, where the person to be ordain'd
 did not give all the satisfaction that was desir'd
 of this nature. But the true question here, if
 Mr. *Enty* would mind it, is, Whether I may in-
 sist upon a person's being of a particular notion,
 which God does not insist upon? I may perhaps
 take.

take a notion to be necessary which is not, or which perhaps is false, and my erroneous conscience will bind me in this case; but still, as far as I go beyond the divine warrant in insisting upon any thing, so far I assume a jurisdiction over another's conscience; and therefore every man's business is to be very careful, that he insists upon no terms as necessary, which he is not absolutely sure that God insists on as such.

I will put a case, wherein Mr. *Enty* may perhaps be able to judge more impartially, than in that under debate. There are some who think the episcopal government among us to be absolutely necessary, and that without it there can be no salvation; and hence do they justify the insisting upon our approving that form as a term of ordination. Will Mr. *Enty* say, that here is in this case no assuming of a jurisdiction over mens consciences? Does their mistake alter the nature of things? And is there any more warrant in the scriptures to insist upon what the Assembly did, than there is to insist upon an approbation of the episcopal form of government? There is in my opinion no article necessary to be believ'd, but what is most plainly and fully reveal'd, and may be express'd in the very words of scripture; if Mr. *Enty* will shew us that the article they insisted on is such, the controversy will be at an end, and I will be as forward to justify the Assembly, and condemn my self and friends, as he can be; but if the Assembly's article is their inference from, or explication of the words of the Holy Ghost, they must shew that they have a divine warrant to have all their inferences or explications receiv'd as necessary points of faith, if they shall declare them to be so; or else they ought not to be displeas'd with those who do not so receive them, fearing lest they should be

mistaken, when they attempt to express the mind of the Holy Ghost in words of their own.

'Tis a common way of explaining a case people are not well acquainted with, to parallel it with another which they may be supposed better to understand; nor are we without a good president for this in many of the discourses of our Saviour himself. This way I took to make people sensible when a jurisdiction is claimed over the consciences of ministers, and put a case concerning themselves; which I thought they would easily perceive, and which is so like that under debate, that Mr. *Enty* himself, p. 23, is forc'd to acknowledge it to be *much the same*: and yet such a peculiar turn of thought has he, that, as he tells us, p. 20. he *don't so well understand, unless it be to stir up a popular odium, why the case of the people should be considered, when the Assembly's resolution only concerns ministers*. Whereas I don't suppose the assembly to be concerned, in the case I put merely for explication, without saying a word that tends in the least to raise any *odium* against the Assembly. I express'd my self in my *Remarks*, p. 13. thus: "I suppose ministers entrusted with the care of the people, and the judging whom, according to the scriptures, they are to admit to the communion of the church: and while they require no more of the people, as terms of communion, than God does in the scriptures, they really claim no jurisdiction over the consciences of the people; but if they stretch their authority, insisting upon *unscriptural* terms, and rejecting those who will not submit to them, this is I think an actual claiming jurisdiction over their consciences." I am so unhappy as hardly to understand what Mr. *Enty* is pleased to say with relation to these words. He harps upon

upon the word *unscriptural*, tho' 'tis evident by the sentence, that by *unscriptural terms* I meant such terms of communion as God does not require in the scriptures; but he seems to discourse as though he thought I meant *unscriptural terms*, that is words. But that I may not wrong him, he shall speak for himself. Now, saith he, in the general, I readily agree with Mr. P. but can't see what it is to the purpose, unless he thinks every thing *unscriptural*, that is not delivered in the very words of scripture. I answer the word *unscriptural* is to be understood according to the things to which it is applied: when we speak of any word or expression, that is *unscriptural* which is not to be found in scripture; when we speak of a doctrine, that is *unscriptural* which is contrary to, or not contained in the scripture; and when we speak of a term of communion, as in the present case, that is *unscriptural*, which the scripture does not make absolutely necessary, or warrant us to insist on as a term of communion. These *unscriptural terms of communion* are such as concern either our faith, or our practice; and 'tis my opinion that when our believing, or doing what the scripture has not made it necessary for us to believe or do, is insisted on as necessary to communion, that then an *unscriptural term* is requir'd of us, and a jurisdiction is claimed over our consciences. In making any thing a term of communion, 'tis not enough that the scripture warrants us to believe, or do it; but it must warrant us to insist upon others believing, or doing it; that is, the scripture must have made the believing, or doing it, necessary for all christians. Every just consequence of scripture may be said to be scriptural, and every christian who perceives it to be a just consequence will look upon himself obliged to believe it;

it ; but that will not warrant him to insist upon the belief of it, as necessary for another who does not see the consequence. To apply this now to the doctrine of the Trinity, as Mr. *Enty* has applied it, tho' I spoke only in general ; let it be suppos'd that the doctrine of the *first Article* is an intelligible truth, yet as it is only suppos'd to be deduced by consequences from the scripture, the belief of it cannot rightfully, and without assuming a jurisdiction over mens consciences, be insisted on. The words of the Holy Ghost I am absolutely bound to believe, because he is an infallible teacher ; but the words of men I am bound to believe only so far, as I perceive them in sense to agree with the words of the Holy Ghost ; but I am not absolutely bound to believe their words, because they are fallible, and may mistake when they leave the words of the Holy Ghost, and think they do as well, or better, express his sense in words of their own. And for this plain reason, the belief neither of the *first Article*, nor of any human composure, can be made a term of communion. And if that doctrine is reveal'd in scripture, certainly it may be express'd in the words in which it is there reveal'd, and the assenting to them ought to satisfy, without mens setting up for masters of the faith of others, requiring them to believe their own and not the Holy Ghost's words ; and especially should men act tenderly here, because their brethren declare that they think they cannot yield in this case, without being injurious to their *one master*, even Christ. If Mr. *Enty* is dispos'd fairly and closely to debate this matter, I shall be ready to consider what he shall offer, But he seems to me to talk loosely, when he adds: *If Mr. P. thinks so* [that every thing is unscriptural, that is not deliver'd in the very words

words of scripture] *I can't but think that 'twill follow from hence, that all his own prayers and sermons are so, that are not deliver'd in scripture terms; and so the argument would prove a great deal too much. Prayers and sermons consider'd in general as duties, are scriptural, because they are commanded in the scriptures; consider'd as to the matter of them, they are only so far scriptural as they agree with the scriptures; but if they should be consider'd, as necessary to be any further assented, to than as every one sees them to be agreeable to the scriptures, they would be unscriptural terms of communion. What regard Mr. Enty may expect people should pay to his prayers or sermons, I know not; but I assure him, I expect not they should have any such implicate faith in mine; and therefore I see not yet how the argument proves too much.*

He thinks nothing is unscriptural, but what is not warranted by scripture; and that by unscriptural terms of communion 'twas always understood, such terms as have no sufficient foundation in scripture. The scripture may warrant a thing, when it does not warrant the making it a term of communion. Mr. Enty and I both believe the scripture warrants infant baptism; but I doubt whether he does, I am sure I do not, believe it warrants us to make the approving of it a term of communion: and so unscriptural terms of communion are terms, for the imposing which as such, there is no sufficient foundation in scripture, however there may be a foundation for the things themselves. If Mr. Enty means thus, I agree with him, but do not perceive what earnings he will make of it.

Mr. Enty says concerning the doctrine of the Trinity, as express'd in their Resolution: This doctrine we think to be as much a term of God's making

making, as any thing in the scriptures, and that persons can neither believe nor practise as they ought, unless they receive this doctrine. Whatever boast he may make of the modesty of the Assembly, I think he has no great reason here to boast of his own. How can he think this, when he is not able to produce any one express assertion of it, but is forced to deduce it by consequences? Certainly were this as much a term of God's making as any other, it would be as expressly and positively asserted as any other, and good men would have no dispute about it. But if this be a term of God's making, why should it not suffice to express it in those very words wherein he has made it a term? Nor is it the question, whether persons can believe or practice as they ought unless they receive this doctrine, which is true of the case I mention'd before, infant baptism; but whether without receiving this doctrine, they may not believe and practice enough to get to heaven, and to qualify them for the communion of the church. And if Mr. *Enty* means here that they cannot; why should he be so offended with me, when he suppos'd that I brought in the case of the people to stir up a popular *odium*? If the Assembly is of his mind, as he here speaks in their name, where had been the hurt, if I had, tho' I did not represent them as being of the same mind with reference to the people and to ministers? Nor can I see how the Assembly can, according to Mr. *Enty*, be excusable, if they do not as much insist upon the people's assent, as they have done upon ministers; but I will leave the world to judge what must be the reason of their making a difference, since they hold the thing necessary for both.

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I believe the *meaning of the Holy Ghost may be express'd in human words*. But I believe no human words may be made a test of christians faith; and when I see men attempt this, I think myself bound to oppose them. And had the Assembly propos'd a test in words of my own, that I had just before us'd, I would have been the first man to oppose it, and would have refus'd to subscribe it: so that it is all one to me in this case, whether the sense of the Holy Ghost is *happily*, or *unhappily*, *express'd in their forms*; as long as his sense is not express'd in his own words, no man, or body of men, has a right to require my assent. And therefore till the Assembly, or Mr. *Enty* for them, do make out the right they have to insist upon our believing human composures, we think they are *without excuse*; and as to ourselves, we apprehend not that we need any, for believing that the scripture doctrine of the Trinity is better express'd by the Holy Ghost in his own words, than in their forms, and that therefore they are more fit to be a test.

I grant the profession which qualifies for communion must be a credible one, and persons may be tried whether they understand and believe the necessary articles of faith; but then this trial should be made by examining them upon the scriptures, and not upon human articles, which are no rule of their faith. Farther, when persons are actually in communion, I see no right ministers have to proceed against them, or to put them from the communion, unless they can prove upon them somewhat that unfits them for it; and therefore the Assembly's putting a test upon us, who were already receiv'd ministers, and the disgracing us for not agreeing to it, tho' they had nothing to charge us with, appear to me inexcusable.

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Mr.

Mr. *Enty* puts several cases, wherein he supposes he has proof against persons as his ground of rejecting them; these I am not properly concern'd in, because I speak of such cases wherein I suppose they have none. However I will say somewhat briefly of them. The fundamental and necessary articles of the christian faith I take to be few, and very plainly laid down in the scriptures; where therefore I find a person understands and assents to these as there deliver'd, I have nothing more to insist on, as to matters of faith. The great design, if I mistake not, of all the accounts which are given in scripture of the Father, Son, and Holy Ghost, is to induce men to come to God, through Jesus Christ the only mediator, by the assistance of the Spirit: where I find a credible profession of persons doing this, I am for receiving them, however they may differ in their speculations concerning abstruse matters, wherein I apprehend good men may not be agreed. If men set up other mediators beside Christ, or practice idolatry, I have a warrant for rejecting them; but I have no warrant at all to reject men for not believing human articles; and if I make that a term of communion which God has not, I really assume a jurisdiction over mens consciences, tho' I may think I do not, because I am verily persuaded God has made it such a term.

Mr. *Enty* applies the same cases to the ordination of ministers, and the same answer serves to what he says. While he has an apprehension of the destructiveness of a man's principles, he can't concur in his ordination; but if he mistakes his principles, he assumes a jurisdiction over his conscience, by insisting upon his renouncing them, in order to his being ordain'd. I will put a case to him, which I have been inform'd

form'd has been true in fact. A person offer'd himself to a certain Assembly to be licens'd or ordain'd, I can't say which, and being ask'd that question, Whether the covenant of grace was conditional? he answer'd in the affirmative. It was put to him again, and he requir'd to depart from his former answer, but persisting in it he was rejected. No doubt the refusers thought him in a great error, and that God insisted upon it as a necessary term of ordination, that a man should believe the covenant of grace was not conditional, and that the ministry of such an one would be extremely hurtful to the souls of men, &c. but will Mr. *Enty* therefore say, they did not herein assume a jurisdiction over the poor man's conscience? Let Mr. *Enty* then shew, where God has made our belief of such forms, as the Assembly insisted on, a term of communion, or a necessary qualification for the ministry, or else I think he ought to acknowledge the justice of my charge. When *wickedness* is prov'd upon men, 'tis a just bar to ordination, or a cause of ejecting men that are ordain'd; and in this case men must thank themselves for what they suffer: but when persons have us'd all the proper means of gaining information, and at last see the point in dispute between good christians to be doubtful, or perhaps are convinced that the truth lies among the smaller number, they are not in my apprehension in any fault at all; and therefore I cannot see what room there can be for any punishment, or how there can be any inflicted by men, without their assuming a jurisdiction over conscience.

In my *Remarks*, p. 16, 17. I gave a clear instance of the papists practice, and their way of defending themselves, which is just like what is now so common among protestants. I would

beg the reader to review it, and then read the four pages Mr. *Enty* has bestow'd upon it, without saying so much as one word to the purpose. I shall therefore wave the consideration of them, tho' he has given me several advantages against himself in them.

P. 28. he comes to consider the objection I made against the *English* in which their resolution is express'd, and here he speaks by way of excuse, not being able to disown, I suppose, that it was ill expressed. He needed not to have taken any pains to tell us what the Assembly meant, unless he could have cleared the *English* a little better. He may believe me, tho' he seems not to do it; I assure him I puzzled my self to find out another construction of the words, and it was for this reason, that if I had been able to find one, I might not wrong the Assembly, by putting such an one upon their words as sounded harsh to me, especially when proceeding from such a body of men.

I gave my reasons why I could not subscribe the things proposed: one was "because since
" I have understood my christian liberty, better
" than I did some years ago, I am utterly against
" subscribing any tests that are not in
" scripture words." *This, he says, might have been of some service, if I had pleased to tell them, how long I have so well understood my christian liberty. If I knew what service it would be of, I might perhaps tell him; but let him suppose 'tis about these seven years. He supposes it might be before the last September Assembly (no doubt, if it was some years ago; it being not quite a year ago when either I, or Mr. Enty wrote) when most of the ministers declared their faith as to the doctrine of the Trinity, and I among the rest, in other than scripture words. I did so, nor do I apprehend*

apprehend my self guilty of any inconstitence ; for had my own declaration been offer'd as a test, I would as I said before, have refused to subscribe it. And I assure him, had I thought the article propos'd ever so *agreeable to scripture*, I would have refused it, for the reason I have already given. How my declaration might sink me in Mr. *Enty's* and his friends opinion, I know not, nor am I solicitous to inquire ; I have an entire satisfaction in what I then said, and set light by the censures of those who have nothing to object. If I had had the same notion of the importance of mens being of one opinion or the other, that Mr. *Enty* and his friends have, I might be thought obliged to speak out ; but how any could think me obliged to it, when I have publicly declared I have not, is Mr. *Enty's* business to inquire. See my *Letter to a subscribing Minister*, p. 27.

I took notice of the alteration in the collective sense (as they call it) of the *September Assembly*, which I supposed made in favour of those, who hold Christ is only called the Son of God upon the account of his incarnation and resurrection. Mr. *Enty* pretends that this was not the reason : *For*, says he, *should it be never so true, that 'tis the opinion of some* [he might have said of all, for I dare say he can't except so much as himself] *that Christ is called the Son of God, upon the account of his incarnation and resurrection ; yet I don't know that 'tis the opinion of any, that he is called so only upon this account.* If Mr. *Enty* don't know this, I know that it is, or at least was the opinion of some ; and I think I may reckon all those included, who have denied his eternal generation. And if the received doctrine of the Trinity be founded upon the baptismal form, and Christ is never called

led the Son but upon those accounts, I cannot conceive how my consequence can be avoided, That the Father, Christ as incarnate and raised from the dead, and the Holy Ghost, must be the one God. What Christ is called in another place signifies nothing; for since he is spoken of as a Son in the baptismal form, that must carry this notion with it. And let Mr. *Enty* tell us, whether we are not baptized into the name of the Son, as mediator between God and man. If we are, the argument from the baptismal form will prove too much.

By telling us what Christ is called in another place he quits the argument from the baptismal form, nor will the passages he refers to prove his point. The name *Emmanuel*, does not prove that Christ is one God with the Father, unless the name *Jehovah-nissi* proves the altar to be so, *Exod.* xvii. 15. Nor does his being called *God over all* (supposing that he is so) prove the point. 'Tis acknowledged by Mr. *Robinson*, *Scripture-Evidence*, p. 23. "That many are called Gods, even as many as do bear the commission, and act in the name and with the authority of God, — and that the mediator, nay, the very *man Christ Jesus* might have (upon this account) and perhaps often has this name put upon him." And can it be strange that he should, as such, have this title given him of *God over all*, to distinguish him from all others who act by a more limited commission, since we know that all things are, and by whom they are, put under him? If the apostle here calls Christ *God over all, blessed for evermore*, he seems to me to call him so as mediator; and to speak of him as Christ come in the flesh; and if we compare his stile elsewhere, 'tis almost natural to suppose that if he intended to express

press Mr. Enty's sense, the words would have been to this purpose, *Of whom as concerning the flesh Christ came, who, as concerning the spirit, is God over all, blessed for evermore.* If Mr. Enty had consider'd the *Hebrew*, and Mr. Gataker's Annotations upon that text, *Isa. ix. 6.* he would have seen, that the words should be render'd, *A mighty God, the Father of eternity*, by which I understand the same as the *author of eternal salvation*; and therefore I can't see that text can do his cause any great service.

I charg'd the *London* edition of the *Assembly's Account* with a downright falsification. Mr. Enty clears himself here, but he is not able to clear those who inserted a clause in the subscribed *Declaration*, tho' the ministers never did subscribe it. If they had printed that clause as a minute, or if they had related it as the sense of the Assembly, I should have taken no notice of it; but I can't understand what is a downright falsification of any deed or writing, if such an addition be not. Besides that a thing is sometimes carried by a majority in the Assembly, when every one does not actually concur; and therefore by a bare vote of the Assembly it could not be known, whether they who subscribed the *Resolution* would have sign'd this addition. But what I insist on is, that the ministers are represented as subscribing what they never did subscribe. And since the matter of fact is own'd, I leave it to the world to judge what name it ought to be called by.

I come now to the Assembly's *Letter*. I apologiz'd for this performance, which I thought much needed it. *Strength of reason* I met with none in it; nor can I find Mr. Enty pretends to boast of it, but promises *some of them will use the best reason they have to maintain their assertion*, if I give them occasion.

sion. I hope I am innocent as to this part of my complaint; whether I had not ground to complain of *unfairness in their representations*, will be seen as we go along.

I thought I had just cause to complain of the way in which that *Letter* was writ, without any aim at informing the readers judgment; nor does Mr. *Enty* help me, with his multitude of words, to see I had not just cause of complaint. A controversy was risen among good men (for I can see no more reason for their questioning this with reference to us, than we had with reference to them) they take upon 'em to tell people which side they should be for, dissuading them really from examining the merits of the cause, and this they do without any pretence of argument. I wish Mr. *Enty* would endeavour to prove my expressions were not just, as I think they are, tho' I am heartily sorry for it. Let the Assembly be ever so persuaded of the truth or moment of their opinion; yet the people were not to depend upon their judgment or authority, but their reasons.

He has obliged me very much by alleging the *scriptural Epistles*, and particularly the *second Epistle of John*, as the good example they have follow'd. Doubtless he must mean they have follow'd his example, in expecting to be believed upon their own authority. Now this is the very thing that displeases me. The apostles were under the infallible direction of the Holy Ghost in writing their *Epistles*, and therefore their testimony was to be receiv'd, when they gave no particular reason for their assertions; and when Mr. *Enty* shall have proved the Assembly were so in writing their *Letter*, I will not only retract what I have said, but immediately insert it into my *Bible* as a part of my canon. Implicite faith in an inspir'd

spir'd apostle I am always for, but not in an uninspir'd Assembly.

But since I am refer'd to the second epistle of *John*, I will, before I leave it, take notice of one passage in it, *ver. 7. Many deceivers are enter'd into the world, who confess not Jesus Christ is come in the flesh. This is a deceiver and an antichrist.* What would Mr. *Enty* now say to it, should I charge one of the subscribers with this very thing? What is it less than this, for a man to deny any union between the two natures of Christ, except a mere relation? But I have rather the charity to hope he did not understand himself, or the consequence of his own assertion, and therefore scorn to represent him as I have been represented my self.

Mr. *Enty* takes notice of my observation, that the papists at the reformation took the same course with the Assembly in writing Letters. He is not able to deny it; but instead of a solid reply, he contents himself with this mean one, nothing to the purpose: *This parallel between the subscribers and the papists I could not read; without supposing Mr. P. might have in view a new reformation of religion, even that which he was so confident would take place in 1716.* And is a new reformation of religion a ridiculous thing, that can't be expected without absurdity? The puritans never thought so, who always pleaded for a farther reformation; nor do I see any reason to doubt, that the same reformers who might leave room for a farther reformation in discipline, might also in doctrine. But as to what Mr. *Enty* talks of, I can assure him I see no cause hitherto to repent my inquiries into those matters, or to think things have shewn me to be widely out in my expectations. I bless God they are answer'd well hitherto, and doubt not but they will be

more and more. I dont wonder that he and I dont make the same observations of the present state of affairs, and that he may be displeased with some things which please me very well.

Mr. *Enty* will not be *positive that the received doctrine of the Trinity is one of those things that need reformation*. But I assure him, if we may judge what is the received doctrine by what some of the subscribers receive, I can't but think he must think so as well as I. Some of them have declar'd for a subordination in the Trinity; others have said that the holding any subordination at all makes Christ a creature; and by consequence it must overthrow the received doctrine. Let either side now say whether a new reformation is not here necessary. And this I will venture to say, that the expressions of multitudes have been so crude, and unguarded, that I am sure a great reformation of them is much wanted. Mr. *Enty* seems not to understand, that it was not my business to prove the received notion was an error; but it was the Assembly's business to prove it was a truth, since they recommended it as such. And if Mr. *Enty* has a mind to lay his proof before the world, 'tis not improbable it may meet with those that will examine it. For my own part every one knows my hands have been full a long time, and my business has been to debate the justice and equity of proceedings, which did not oblige me to consider which notion was the truth. And tho' Mr. *Enty* declares heartily against persecution, yet he must give me leave to tell him, that I have seen so much of it practis'd already by those of his opinion, that I may perhaps think it will be prudent in me, when I speak my mind, and give my reasons, to do it without being

being known. I am become a very obnoxious person thro' the clamours that have been raised against me; and dont know but the most innocent expressions in the world may be made an handle of giving me trouble.

Mr. *Enty* is as much mistaken in that, as in many other things, if he imagine I did not apprehend that persons equal, and far superior to me, or even himself, laid a great stress upon the baptismal form. I knew very well that bishop *Burnet*, whom he cites, did so. But I confess it appear'd to me a slight ground for asserting a doctrine to be a necessary article of faith. There ought to be, in my apprehension, some express and positive assertion produced of every such article, and this I can't think Mr. *Enty* will own to be such. This is at best but a probable kind of reasoning, which can't, one would think, be sufficient to convince men that this is a point, the belief of which is necessary to salvation. The reasoning here used does not, I confess, satisfy me. I should much better have liked it, if the explication of *baptizing into the name* of a person, had been fetch'd from some places of scripture; and I conceive we have some which may help us. By the use of the expression, *1 Cor. i. 13, 15.* it seems plain that it means no more, than the initiating men to be the disciples of a person; and so a parallel expression of *being baptiz'd into Moses*, appears to have the same import, as the learned Bishop expounds it, *p. 299.* "They were made meet to become *Moses's* disciples." Persons therefore according to this scripture notion are by baptism made the disciples of the Father, Son, and Holy Ghost, the only three infallible and perpetual teachers of christians. When 'tis said, *That since without any distinction, or note of inequality, they are all three*

set together, as persons in whose name this is to be done, they must be all three the true God; this seems to me a very precarious foundation for such a doctrine, and that for these three reasons: 1. That the thing is not true; but there appears a plain note of inequality as to the Father and Son, in the institution it self. The Son, who is one of the persons, says: *All power is given me in heaven and earth. Go ye therefore and baptize, &c.* And is there not an inequality imply'd between the Father who is the giver of this power, and the Son to whom it is given? Can the gift of the Father be the ground of the Son's instituting baptism, and yet he suppose himself equal to him? 2. Tho' no note of inequality be express'd as to the Holy Ghost, yet it is sufficiently imply'd; because the scripture never represents him as the giver of this power: and the reason of his being mentioned here appears plainly, by other places of scripture, to be Christ's obtaining of the Father the Gift of the Spirit, and his sending him down: and that power and authority he received he was to exercise by this spirit, which seems to me to give a clear account of the whole matter. 3. This is abundantly confirm'd by the account an inspired apostle gives us of baptism, *Tit. iii. 4, 5, 6.* where *God our Saviour*, that is the Father, is said to save us *by the washing of regeneration*, that is baptism, *and renewing of the Holy Ghost, which he shed on us abundantly thro' Jesus Christ our Saviour.* So that here baptism is spoken of as a means of salvation, and attributed to all the three persons, but still not equally and alike; the Father is consider'd as the principal person in saving us, and as thro' Christ bestowing on us the Holy Ghost. And is not this a sufficient distinction, and note of inequality?

Mr.

Mr. *Enty* need not be surprized at my saying, " that they agree with the Papists in this, that believing the scriptures is not sufficient, unless men believe as the Church believes? The thing is plain, what else has been the ground of their quarrel with me? Have I given them the least ground to question my not believing the scripture? Is not this the whole of the matter, that they suppose I don't believe them in that sense they put upon them? I impose my faith upon no man, tho' 'tis evident they do their's. Mr. *Enty* confounds things here: when I talk of an *implicit faith* I mean, what all the world means, a believing a doctrine because another believes it; whereas he talks of it, as tho' it signified a taking men's word for their being sound in the faith. This I don't take to be a matter of faith properly, but of charity, where we have no proof of the contrary. And whereas he says, *I can't, he believes, mention the man among them that is so much for an implicit faith, as I and my brethren*, he is guilty of a strange oversight; for in that very place, p. 21. I actually mention one who declares for a *faith in the catholic Church*, which I take to be the popish notion. Mr. *Enty* misrepresents me, when he says, I will not declare my faith; which I refuse not, when any that have a right to demand it concerning any necessary article of faith, and as he knows himself have not refused to do it upon this very point; and 'tis very strange we should be for an implicit faith, when we are said to hide our own faith.

Mr. *Enty* will not find that I am for advancing any notion, and expecting men should receive it, without attempting to prove it by scripture; but if I think not any one particular notion is absolutely necessary concerning the Trinity, but that

that men may be good men who hold on either side, and therefore chuse not to meddle with it; they ought either to proceed against me for this as a crime, or else not to blame me for what I do. I deny that Dr. *Clark* has *reviv'd* Arianism; nor do I like Mr. *Enty* the better for charging him therewith. And if we formerly understood things less than we do, I hope our improvement will not be reckon'd any fault. For my own part, tho' I always had a high veneration for the scriptures, yet I must acknowledge that I had once too great a veneration for human forms; and I can assure him that as this has abated, my veneration for the scriptures has greatly increas'd; and I am persuaded the same is true of my brethren, tho' Mr. *Enty* does very meanly insinuate the contrary, when he says, he *can't think but we had, at least, as great a veneration for the scriptures then [at our ordination] as we have now.* We are best judges in the case; and I believe it would not be uncharitable in me in this respect to say to them with the Apostle, *Brethren be ye as I am; for I was as ye are.*

I said in my *Remarks*, p. 22. " The design of
 " this *Letter* is evidently to prejudice people a-
 " gainst our *persons*, *books*, and *doctrines*, who would
 " not subscribe with them; not the least hint is
 " given that our doctrines should be tried and
 " examin'd, but rather are the people warn'd
 " against hearing us. " Mr. *Enty* makes a distinction between our *persons*, and our *books*, and *doctrines*. But the *Letter* made none, as the words I refer to shew. See their *Account*, p. 14. I pass over here his mean reflections upon my self, which I have given him no ground for. What I complain of is, that they have encouraged a prejudice in the people against us, without being able to charge us with any thing criminal. Nor

is it enough to say, we *know how to satisfy the people, if we hold no such errors*; because the very course they have taken is contrary to an express rule of the Apostle, as I have elsewhere proved. And 'tis evident the design of the *Letter* is to prevent people's hearing us at all, and not to direct them to hear us no more, when once we preach any thing disagreeable to the gospel. And if they are so *desirous of hearing* in order to their judging, we were not more backward than our neighbours to give them an opportunity, and only claim'd the same privilege we were willing to allow them, to judge for ourselves what 'twas proper for us to say, submitting it to the examination of all that hear us. I wonder that a man should be so constant in talking things foreign to the purpose.

I said: "Not one of us can be charged with delivering any one error; the utmost they have to say against me, the most obnoxious of all, being, that I have declared for a subordination of the Son to the Father." He thinks, *few of us but have declared for a subordination, as well as I*. But I believe 'twould be hard for him to prove it; and I really doubt the truth of it. But the *subordination* he pretends I plead for, *brings down our Saviour to the level of a creature*. That may be the consequence he draws, but I am not concern'd in it, till I own it. I have denied the consequence, what then have any to do to impute it to me? By the same reason there are those in the Assembly who should endeavour to prejudice people against many of the subscribers themselves; for as some hold a subordination, so others assert that any subordination of Christ but as man makes him a creature. Nor do I believe Mr. *Enty* is able to name one of us that ever said, *Christ is no more than a creature*.

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If he can tell me of a nonsubscriber, I can tell him, I believe, of a subscriber, who has said the Son and the Holy Ghost were no more than the wisdom and power of God; but I declare I know not one nonsubscriber, who pretends to be of that notion. Suppose I said I could not give glory to the Holy Ghost, did I not give my reason for it; because we have neither direction, nor example for it in the scripture? Have I not all along profess'd I am ready to alter my practice, when either of these is produced? Can he charge me with delivering an error in this? Was not this true? And did not I certainly know it? Suppose it be an error to say, 'Tis unlawful to give glory to the Holy Ghost, yet they can't charge me with delivering it, since I only spoke of my not being satisfied to do it. And had they any one error to charge us with, why did they not render their proceedings more unexceptionable by grounding them upon that, and producing their proofs, rather than take such an utterly unscriptural way as they have done?

I complain'd that "instead of bringing a charge against us, they cite two Treatises; and "if the ministers don't happen to agree with "them, they have made an outcry against them "for nothing at all. I took notice that as the "ministers never declared for one of them, so "the words were not a fair citation of the "other." Mr. *Enty* here seems to think he has an advantage, because I have not declared against what these authors say. To which I answer, That whatever opportunity I had for it, I could see no obligation at all I was under to do it, unless it were in complaisance to the Assembly; and how far that ought to have moved me, Mr. *Enty* may easily judge, especially if he will but allow for what was my opinion, that the very
course

course they were taking was an invasion of my liberty, a subversion of an apostolical canon, and a setting up themselves to be masters of my faith ; which I thought I could not allow, consistently with the allegiance I owe to Christ.

Mr. *Enty* is pleased here to cite a passage of mine upon another occasion, which he thinks parallel to this. I was answering one that tax'd the Dissenters with an *eagerness after blood and revenge*, which I took to be an unfriendly reflection upon the present government, if I guess'd right at his meaning. When he did not, as I thought, answer my objection, I said : “ If I mistook his
 “ meaning, which I can't yet perceive I did, it
 “ had been easy for him to have clear'd himself,
 “ if he could declare himself an hearty friend to
 “ the present government : But whether he has
 “ done so, I leave to the readers judgment.—
 “ The artful way he uses to avoid declaring
 “ himself upon this occasion, will perhaps streng-
 “ then the suspicion of him with some people ;
 “ but I shall not judge of his reasons for it. I
 “ shall only say, if he is a hearty friend to King
 “ *George*, and an enemy to the cause of the pre-
 “ tender, he had a fair opportunity of testify-
 “ ing it. ” — And I afterwards suppose that
 his reason might be “ that he might not disoblige
 “ some of his fraternity, who might be of ano-
 “ ther mind from him.” How vastly different
 this is from the case Mr. *Enty* is upon, is obvi-
 ous. I am not call'd upon to defend any excep-
 tionable expressions of mine ; an endeavour is
 used against me to fix the charge of heresy upon
 me, and all for my not assenting to an human
 test, which I thought it unlawful for me to as-
 sent to.

There are some faults I found with their ci-
 tation of the *Letter to a Dissenter*, i. That the
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words father'd upon that author are not his, nor does Mr. *Enty* pretend now that they are, tho' all the world sees the Assembly set them down as tho' they were his. Mr. *Enty* thinks they have not wrong'd him; but if they would force him to speak, why might he not be allow'd to speak in his own language? Why should they put words together for them, and pretend them to be his? I thought this used to be reckon'd unfair in single authors; why it should not be so in five and forty together, Mr. *Enty* can best tell. 2. I urged, that by a strange negligence they have father'd the words of Mr. *Whiston* upon that author. This he cannot deny, and therefore mentions it not. 3. That *London* edition has added to the *Letter* the citation of more pages. This being what was never subscrib'd by the five and forty ministers, is what I call'd a *kind of forgery*; nor can I think what can deserve that name, if the interpolating a subscrib'd paper does not. Nor is there any forgery that may not be defended, if it be allow'd sufficient for the forger to say afterwards, he presumed the subscribers would not dislike it.

I mention'd some very gross errors that prevail'd among the subscribers party, these the Assembly were well apprised of; but nothing was done against them, their design being only to crush those whom they had conceiv'd a displeasure against. And whatever some may think, I am verily perswaded that those errors are very prevailing among the party. Mr. *Enty* would have me and my friends come into the Assembly's assistance in assaulting those errors: but what would our assistance signify to those, among whom they have already disgraced us? and why should they desire to put us to the trouble, when one authoritative *Letter* from them, without any reason or
argu-

argument, is found sufficient to do the work? Let the world judge, whether the Assembly have not *the faith of God with respect of persons*, when the prime managers were before hand acquainted with these things.

The Assembly insinuated we were guilty of *subtil equivocations and sophistical arguments*. They were not pleased to specify any, nor is Mr. *Enty's* word a proof of our using any such. Whatever notion Mr. *Whiston* may have of the authority of some other books besides the *Bible*, I think 'tis evident it proceeds not from the distrust he has of the *Bible's* being on his side. But let that be as it will, what are those concern'd in his notion, who adhere to the same rule of faith with their brethren? Neither Dr. *Clarke*, nor any of us want an *Index expurgatorius* to put out 1 *John* v. 7. The ancient copies and versions seem sufficient to us; tho' if the text were genuine, we see not that it serves at all to prove the point in dispute. And what are the other texts he thinks we want such an *Index* for? Certainly I have at least as good reasons for my interpreting *Rom.* ix. 5. as he and his friends can have for their forced interpretations of *John* xvii. 3. 1 *Cor.* viii. 6. 1 *Cor.* xv. 24, 27, 28. 1 *Tim.* ii. 5. and many others.

Mr. *Enty* can't reconcile it, p. 41. that the Assembly should use those arguments that are sophistical, and yet, as I say in another place, should quit all pretence to argument. The thing is easily reconciled by the help of a little fairness. When I speak of their quitting all pretence to argument, I only speak of their public performance; when I speak of their using sophistical arguments, I refer to what they use to say on other occasions, and therefore expressly refer to the account they use to give of such texts as *John* xvii. 3. 1 *Cor.* viii. 6. See the *Remarks*, p. 24.

I took notice of the *rancour* that has been utter'd by some in their very *prayers*. I am far from being averſe to men's praying againſt error, or that truth may prevail; but my own practice has been, in points controverted between good chriſtians, who in the judgment of charity ought to be ſuppoſed ſincerely to ſearch for the truth, my practice, I ſay, has been to pray in general, that God would lead us into all truth, and diſcover to us on either ſide the errors we may have inadvertently run into. I have a ſatisfaction in this, as agreeable to the modeſty that becomes a fallible creature, as I am; if Mr. *Enty* likes better of a poſitive way of ſpeaking to God concerning thoſe that differ from him, and thinks it proper by ſevere cenſures utter'd in prayer to exaſperate the minds of his hearers againſt them, he will give me leave to diſlike it, and ſpeak of it as I think it deſerves. But nothing like this will he be able to tax me with in any of my prayers; for the praying againſt popiſh perſecutions I take to be quite another thing. I ſhall only ſay this farther, that ſuch prayers, I am ſatisfied, have not pleaſed all the hearers that were of the ſame notion with Mr. *Enty* concerning the doctrinal point. And 'tis very ſtrange, if any thing I have ſaid of the Aſſembly, can be parallel'd with what they have ſaid of us. Every one ſees againſt whom the *Letter* and all the inſinuations in it are levell'd, and have been made to ſerve. And are not the expreſſions of *great and dangerous errors*; of *ſeducing perſons from the ancient and ſcriptural foundations*; of *pernicious errors which enter into the very vitals of chriſtianity, make a change as to the object of worſhip, alter the nature of Chriſt's ſatisfaction, and tend to ſhake men's faith in the holy ſcriptures*; of *quitting the good foundation, upon which alone they apprehend mens hopes can be eſtabliſh'd*; of

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unsound doctrines very repugnant to the mystery of godliness, contrary to the unity of the Godhead, and derogatory to the honour of our glorious Redeemer and the holy Spirit; of departing from the unity of the faith throughout the churches, and renouncing the wholesome principles of our common christianity, &c. are not these expressions, I say, much more severe, than any I have used of the Assembly? And is it not most frequent with them to charge us with damnable heresies, and to censure us as to our everlasting state? Let Mr. *Enty* search now, and see if he can meet with any thing like this in my writings.

Let the world judge whether I had not cause to say, “ The christian methods hitherto taken
“ with us have been reviling, slandering, setting
“ up an inquisition, and all the ways of injustice and violence that were in their power:” and whether he had any more reason to put this than the rest into his heap of scandal.

In like manner, I think, notwithstanding he has put it into his heap, I had good reason to charge them with palming gross falsehoods upon the world, under the attestation of five and forty hands, when they insinuate a charge against us of errors that enter into the very vitals of christianity, &c. Mr. *Enty* says, *If I and my brethren hold no such opinions, the Assembly have nothing to say against us in this part of their Letter.* But he can’t come off so, it being manifestly their design to have the people believe this of us. And as this cannot honestly be denied; so I could name a considerable subscriber that own’d he did not take notice of this expression before he subscribed, and thought it not just, because he could not perceive our regard was less to the scriptures than that of our brethren.

Mr.

Mr. *Enty* tells the judgment of the Assembly, that the denial of their notion does touch the very vitals of christianity; but this is no evidence of the thing itself, nor has he proved, as he ought, that we hold any thing that touches the vitals of christianity, which, as I observ'd, must lie in things which are *plainly reveal'd*, and have a certain influence upon the virtues of the *christian life*. Now whether their notion be true or false, it has neither of these properties. Mr. *Enty* has nothing to do with what I hold, but what I declare; and supposing they had judged right concerning the moment of their doctrine, yet 'twas very unjust to represent us so to the world, unless they had substantial proof against us.

He is pleas'd here to cite from my *Vindiciæ* published in 1710. what I say of *Socinianism*. To which I briefly reply, that tho' I dislike many opinions, which the *Socinians* seem to me to have in common with the *Sabellians*, and never could like many of the interpretations they give of scripture; yet I should not now say the same things of them, were it to do again. I own the expressions are uncharitable, which I am sorry for; and truly I was then apt to lay a greater stress upon notions of this matter, than I ought to have done. I am sorry Mr. *Enty* should approve of that severity of my expression, which I see cause to condemn my self. I shall only add, that if he will please to consult the *English Translation*, published some years after, when I had more carefully examined these things, and did not take up with early instilled prejudices, he will find those things intirely left out.

Another thing the Assembly charges us with, and which I take to be a gross falsehood, is, that we *make a change in the object of worship*. Mr. *Enty* comes to treat of this p. 44. I shew'd
that

that the Father is the object of our worship (which he cannot deny) and that he is the ultimate object upon whom all our worship is to terminate. This has been the sense of many, who have earnestly pleaded for the received doctrine; but Mr. *Enty* seems not willing to speak distinctly to it. But to consider what he says: He pleads that *the great object of worship proposed to us in scripture is the supreme God.* To this I readily agree; and say farther, that this God is but one, and is the Father, *John xvii. 3. 1 Cor. viii. 6.* The Jews are expressly required, *Exod. xxxiv. 14. to worship no other than the God of Israel, who was the living, and true, and supreme God.* And who then is this God of Israel? If we may believe St. Peter, he is no other than the Father of Jesus, *Acts iii. 13. The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers (that is, the God of Israel) hath glorified his Son Jesus.*

Bishop *Burnet* is here again brought in telling us: "*It is not said that they should not worship any as God, till they had a precept or declaration for it, there is no reserve for any such time; but they are plainly forbid to worship any but the great God, because he was one, and was jealous of his glory.*" Now let us take all this for granted, what then is the consequence, but this: That all that worship which is not properly the worship of this one great God, is here forbidden? This I readily allow too. But the Bishop did not suppose, that no reserve was to be understood of any alteration, that this God might make in the way in which worship should be paid to him. The Bishop always supposes, that the Jews worshiped the cloud of glory, because of God's resting upon it. Thus he speaks in his *Four Discourses*, p. 127, several times in his *Exposition of the 39 Articles*,
and

and remarkable is his expression in the latter of these, p. 49. "Such an inhabitation of God in a creature, by which that creature was not only called God, but that adoration was due to it upon that account, was a notion that could not have scandalized the Jews, &c." I desire I may make one remark upon this, before I proceed. The worshiping the cloud was not thought inconsistent with the prohibition of worshiping any other God, when by worshiping the cloud they worship'd the only true God; and therefore by parity of reason the worshiping the man Christ Jesus cannot be accounted in the least inconsistent with the prohibition, since we are sure that in thus worshiping him, we worship the Father. Nor did the only true God personally appear, or dwell in the cloud, or speak to *Moses* and the children of *Israel*, upon any occasion; but only his angel, the angel of the covenant, who personated and represented him. For he that dwelt in the cloud was seen of them, *Numb. xiv. 14.* and often spake to them by an audible voice; whereas our Saviour is express in declaring to the Jews, that they had neither at any time heard his voice, nor seen his shape, *John v. 37.* And the Evangelist assures us, that *no man hath seen God at any time, the only begotten Son which was in the bosom of the Father, he hath declared him.* Where the only true and invisible God is manifestly distinguish'd from the only begotten, who was visible and had appear'd, compare *ver. 14.* and *1 John i. 1, 2, 3.* And the Apostle is most express, that *no man hath seen him, or can see him, 1 Tim. vi. 16.* How this can be reconciled with the notion of that angel's being of the same essence with the invisible God, Mr. *Enty* ought to consider. To apply this now: As the worshiping the cloud, upon the account of the inhabitation

tation of the angel of the covenant, who represented the only true God, was under the *Jewish* dispensation perfectly consistent with their worshipping the only true God; so is the worshipping of Christ now under the gospel equally reconcilable thereto, upon the account of the inhabitation of the same angel of the covenant. And the reason in both cases is the same; because in both cases the worshipping the person who truly represents him, is indeed a worshipping the only true God who is represented by him.

To go on with Mr. Enty: *Indeed there is no one besides the supreme God, that is fit to be the object of our adorations.* And for that reason all our adorations ultimately terminate upon him, however mediately they are offered to him thro' one whom he has appointed for that purpose. *'Tis to him that we are indebted for our beings and preservation.* 'Tis he alone is our God, and we are the people of his pasture, and the sheep of his hand. *And for this reason should we worship, and fall down, and kneel before him, because he is our maker, Psalm xcv. 6, 7. Which words, I observe, have a manifest reference to that God whom the Jews tempted, which according to the apostle, 1 Cor. x. 9. was our blessed Saviour.* What is here said of our being indebted to God, and our duty to him, is unquestionable; nor can there be any doubt with me, that as Christ the angel of the covenant dwelt with the children of *Israel*, representing the invisible God, so the children of *Israel* tempted him by their sin, as well as the God whom he represented. How consonant is this to what is said *Exod. xxiii. 20, &c.*? I see no difficulty at all in that text, 1 Cor. x. 9. our Sa-

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viour's

viour's assertion being applicable here *Luke, 16. He that heareth you, heareth me : and he that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me.* I see therefore no cause to dislike the common reading of that text, and desire no assistance from *Epiphanius*, or any mss. that alter it. *There is none, besides the supreme God, that knows the hearts or wants of all mankind, or can pretend to furnish them with suitable supplies ; and therefore as it would be idolatry to worship an inferiour being, so also would it be foolish and absurd.* That none besides the supreme God can originally, and of himself, do these things, is granted ; but that the supreme God is not able to communicate such wisdom and power to any one, and particularly to his own Son, is an assertion too daring for me to venture upon. Nor do I see how it accords with the gospel : for has not the man Christ Jesus such a power ? and has he not it by the gift of the Father ? And must there not necessarily be a communication of such knowledge, where there's a communication of such power ? If our saviour had these things of himself, and could do every thing of himself, what need was there of, or what room was there for, such a gift ? nay how could such a supposed impossible gift be made ? *Mr. Enty* must therefore excuse me, that I can't depend upon his authority for the truth of his assertions. *Accordingly one great design of christianity is to take us from idols, and engage us to serve the living God, Acts xvii. 29.* He might have added here from *1 Thess. i. 9, 10.* that this living God is he, whose Son is *Jesus*. We are not to worship and serve the creature besides the creator, *Rom. i. 25.* I can't but wonder that *Mr.*

Enty

Enty should here alter our translation, and put *besides* instead of *more than*. I will not insist upon it, that our rendering the word *mega* may be easily justified by the use of it in other places; nor that there are reasons to be given from the context to shew our rendering to be most agreeable to the apostle's scope: what makes it seem strange to me, is, that he should take this liberty here, and in other parts of this performance; when several that were present assure me, that he declared in the Assembly this *September*, 1719. that he believed every word in our *English* translation was by divine inspiration; and if that be true, why he should go about to mend such a translation, I cannot imagine. But let his rendering be taken for the best: I say our worshipping Christ, is only a worshipping the supreme God, because as it terminates upon him, so this is the way he has appointed, and there is no act of it but what is in obedience to his command. He adds, *that we are not to do service to them that by nature are no Gods. Gal. iv. 8.* And for that reason we do service to him only, who is by nature God; but we choose to do him service in the way he has appointed. *This was the wickedness of the heathens, and 'twas not only wicked, because they did it without a command, but because it was derogatory to the honour of the true God, and could never therefore, as I apprehend, be commanded by him.* No doubt the supreme God must be unchangeably the ultimate object of all true worship, and his right to it must be unalienable; but that he cannot prescribe different ways of paying it to him, is what I dare not affirm. When the heathens worship'd any thing as the supreme God, which was not such, as I think some of them plainly did, they then did

that which we may say God could never have commanded; but when they fell down before a creature, not supposing it to be the supreme God, but only a symbol of the presence of the supreme invisible God, and imagining that by paying their service thus before it, they were the more acceptable therein to the supreme God; I say in this case, the only thing that seems to me to make their act wicked and idolatrous was the want of a command, or an assurance of that creature's being such a symbol of the divine presence: for I cannot help thinking, that this was that which made the *Israelites* doing the same thing, that is their paying their religious respect to the cloud, or the temple, to be innocent: nor can I see that any thing but this made a difference between the *Israelites* worshiping toward the golden calf, or the calves of *Dan* and *Bethel*, and their worshiping toward the Cherubims. *To worship God, the supreme God, the God that creates, sustains, redeems, and sanctifies, and none besides, is the language of the old and new Testament: We are so far agreed: but when he adds, that therefore to worship any other with religious worship, is plainly to change the object of worship: I cannot assent, provided that this worship does terminate upon him according to his own institution. And he widely mistakes, when he says, 'Tis to set up an inferior, subordinate, dependent being, instead of him who can only deserve our worship, because God over all blessed for evermore. Did we indeed worship Christ instead of the Father, this were just; whereas we do not, but only worship the Father ultimately in all the worship we pay to him; and therefore there*

there is not the least ground for this charge. And let Mr. Enty, if he can, shew that the honour and worship we are requir'd to give to Christ, is ever grounded upon any thing in the scripture, but the appointment of the Father.

I take it for granted that 'twill be allow'd, that our Saviour is one whom we are to worship. I allow it in all instances, wherein by worshipping him we worship ultimately the Father. But whereas he pretends from Bishop Burnet, that every act of worship, external and internal, is directed to him as its proper object : I deny it : we never direct any worship to him as the God and Father of our Lord Jesus Christ, as the primary creator, upholder, redeemer, and sanctifier. We are not required in our worship to consider him, but the Father, as the one God, of whom are all things, and we for him : we only consider him as the one Lord Jesus Christ, by whom were all things, and we by him. Mr. Enty says : The same might be proved concerning the Holy Ghost. If this be true, let him produce any one passage in scripture, that is a clear evidence, that ever the Holy Ghost was directly address'd in prayer or praise. And therefore, if we worship these only as subordinate and inferior beings, with a subordinate and inferior worship, we worship them as the heathens did their idols, and the object of worship is changed. 'Tis strange, if we worship them as the heathens did their idols, when we do it according to a command, and they without any ; and if the object of worship can be changed, when all the while the worship is directed to the supreme God in the way he has appointed. We allow notwithstanding that we are to direct our worship to the Father, that we are to bow our knees

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to the God and Father of our Lord Jesus Christ, *and thro' our only mediator*, the man Christ Jesus, to have access by one Spirit unto the Father, *but not exclusively of the Son and Holy Ghost*. I suppose then that Mr. *Enty* will not allow, that the Father is to be consider'd as the ultimate object of all our worship; which yet has been commonly held to be true. He seems likewise to suppose, that Christ, merely in his human nature, is the only mediator, which I think is not true, but the *Word* as made flesh seems to me to be the mediator: but I query whether he will suppose that thro' one mediator, let him be consider'd as he pleases, and by the one spirit, we have access to the Son and Holy Ghost? If this be Mr. *Enty's* notion, I shall be glad to see his scripture evidences for it; and I beg him to be clear in producing them: but if, on the contrary, in all our worship the Son is consider'd as a mediator constituted by the Father, in order to our coming to the Father by him; and if the Holy Ghost is consider'd as Christ's agent, by whose aid we are enabled to come to the Father by Christ; and we never come to Christ or the Spirit, by the Father, or thro' the Son, 'tis plain all our worship does then ultimately terminate upon the Father, the one God, the God and Father of our Lord Jesus Christ. *'Tis not derogatory to the Son that we thus worship the Father*: Without all doubt it is not, since the Father has so appointed it. *nor yet to the Father, that we honour the Son as we do him*. Can Mr. *Enty* suppose that the *as* here denotes an equality of honour? How can that be, when the very honour that is to be given to the Son is the result of the gift of the Father? As our Saviour expressly declares, where
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he speaks of it, *John v. 21, 22. The Father judgeth no man, but hath committed all judgment to the Son: that all men should honour the Son, even as they honour the Father.* Can the honour the Son has a right to by virtue of the Father's commission, be equal to the honour due to the Father who gave him the commission? If we are to honour the Son for the sake of the commission, surely a higher honour must be owing to the Father, whose commission is made the ground of the Son's right. If he would prove any thing, he should produce clear texts, wherein the right of Christ to our worship is founded, not upon the grant or commission of the Father, but upon his being one God with the Father, and equal to him. The speculations and reasonings which are used on this occasion, are commonly a begging of the question; clear and plain assertions of the scripture are what I call for, when he shall think fit to give them. I hope he will not next time put me off with that in *Philip ii. 9, 10, 11. Wherefore God also hath highly exalted him, and given him a name which is above every name: that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Which text, in my mind, puts an end to all this sophistical cavilling about supreme and subordinate worship; for certainly if both kinds are not mention'd here, it must be because it is next to impossible that words should express them. *All the sacred Three are represented as having these glorious perfections,* What does he mean? that they are of themselves? that they act and speak of themselves? Does he not know that

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Archbishop Tillotson excepts self-existence from the perfections of the Son and Holy Ghost? *And as having that near relation to us, that challenge the best homage that we are capable of paying.* I doubt not of their near relations to us, nor do I suppose that any of us pay them all that respect that we should in the relations they stand to, and the offices they perform for us: but this will not warrant our setting them upon a level with the Father, without better proof than I can yet see produced. *I have said the more upon this head, to shew that it is not a mere speculation that we differ about, but the object of worship, and because I think the argument is decisive in this controversy.* And for this reason I have likewise been very particular in examining this part of his discourse; and do desire as distinct an answer as that I have given. I think I have made it plain that the scripture is on our side, at least that Mr. Enty has said nothing to prove the contrary. Give me leave to add somewhat concerning what he here mentions, that our difference is not about a matter of speculation. We are all agreed that we are to worship the Father, thro' the Son, by the Holy Spirit, and here we all agree in practice. We are farther agreed that we are to call on the Son, trust in him, baptize in his name, and ascribe glory to him, and here our practice agrees likewise. What we differ in is, the particular speculations men have in doing this, some conceiving of him as the supreme God when they do this, and others conceiving him to be subordinate to the Father; the words in which these things are express'd are generally, or at least were till lately, very much alike. Could there then be any need to make such a stir and contention as we have seen? Why might we not innocently keep

keep to our old way, leaving every one to his own speculations, in such a matter wherein good christians can't agree? So likewise when christians are baptiz'd in the name of the Holy Ghost, why might not every one enjoy his own opinion, whether he were the supreme God, without rending the church, since we all agree in the form? And if there be a difference about ascribing glory to the Spirit; what hurt would there have been in some persons bearing with others in a form that is unquestionably not only primitive, but, which is most to be regarded, scriptural; since they were willing to bear with their brethren in their use of such a form as they could not find in scripture, and therefore were not satisfied to use themselves? Certainly the peace of the church was of greater importance, than an exact agreement in such opinions.

Another thing we are charged with by the Assembly is, *altering the nature of Christ's satisfaction*. I was satisfied they had herein a particular eye to a sermon I preach'd upon that head, when importuned thereto, toward the beginning of the controversy. I may perhaps give an account of it elsewhere. The grand things laid to my charge about it were, that I spake against the notions some went upon in explaining it, of the infinite evil of sin, and its deserving an infinite punishment. As to the rest I know of nothing that was censured, or that Mr. *Enty* himself, according to his notion, would have censured. I ask'd therefore: "Where does the scripture talk of the infinite evil of sin, and its deserving infinite misery as the punishment of it?" Mr. *Enty* medles not with the first of these, and so I suppose he gives it up as well as I. But he would fain prove that sin deserves

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infinite punishment according to the scriptures ; and here he confounds the notions of *infinite* and *eternal* ; and by the same argument that he proves the deserved punishment of sin to be *infinite*, he might prove men and angels to be infinite, for they are eternal. The lightest sorrows in the world might after this rate be said to be infinite, provided they had no end. But he ought to have consider'd, that the notion of infinite here can be no other than this, that a thing be so great as that it can't be greater. Whereas no misery can be such, and the reason is, because the infinite power of God can never be so exhausted in inflicting a punishment, as that he shall not be able to inflict a greater. Nor would this notion admit of different degrees of punishment in the damned, unless one infinite can be less than another. And when infinite is attributed to the duration of a being, it does not barely signify that it shall have no end, but likewise that it had no beginning. I am sorry I have a controversy with a man who can talk so loosely as he does here.

Another part of the Assembly's charge is, that our opinions *tend to shake peoples faith in the holy scriptures*. This is so unreasonable a charge, that one of the subscribers himself afterwards express'd, as I said, his dislike of it. There is nothing we say of the scriptures that tends in the least to lessen mens value of them, but the contrary. We do not interpret them in every place as they do ; they think we put harsh interpretations on some places, as particularly *Rom. ix. 5.* we think the same of them concerning others, as particularly with reference to their interpretations of *John xvii. 3, 5. 1 Cor. viii. 6.* and many others. I suppose we both think

think ourselves in the right. Would it not be disingenuous in us to charge them with shaking mens faith in the holy scriptures in general upon this account? And is Mr. *Enty* so weak as not to see, that the same thing must be equally disingenuous in them? I think there is another reason why they may more justly be tax'd with this, than we can. It looks as tho' the scriptures were not thought a sufficient rule of faith, when men pretend their faith cannot be express'd in scripture words. We none of us, I dare say, look upon any thing to be an article of faith, that we are not able fully to express therein; nor can our brethren pretend to speak more honourably, or more to recommend the study of the scriptures, than we are known to do. Mr. *Enty* talks like a man infallibly assured of his own interpretations, and not aware that the abuse of scripture may possibly lie wholly on his own side. And for my part I will here freely declare, that tho' I have disliked many interpretations of some *Unitarians*; yet I don't think that all the *Unitarians* together have done near so much to sink the reputation of the holy scriptures, as has been done by those who have urged upon men a faith which they pretended they found in the scripture, tho' they are not able to express it in the words of scripture; and who have recommended that as a scripture mystery, which the scripture never once, that I can find, calls by that name, I mean that have made a mystery of the unity of God. I know how common 'tis with some men to give those they do not like the name of *Deists*; but all are not *Deists* whom some zealous men are pleased to call so: and I verily believe

the late looking into these things has brought off many from *Deism*, who were either in it, or strongly inclined to it, upon their once taking it for granted that the doctrine of a certain unintelligible creed was the doctrine of the scriptures. I heartily wish he and I may ever do such service to the cause of religion, as some have done, who, I suppose he thinks, have befriended the cause of *Deism*. The Dissenters used to take it in ill part, when they were represented after this rate by their enemies; and Mr. *Enty* might easily have observed, that the same cause of liberty that made any *Deists* take part with the dissenters in general, might likewise make them to take part with us now, supposing they do so. No doubt the disputes about religion have occasion'd many lazy, careless people to cast it off. The reformation itself, I doubt not, occasion'd many superstitious papists, who would not be at the pains to examine things, and yet saw the folly of their old religion, to turn *Deists*. But whatever is the occasion, and however artfully this may be suggested to beget an odium, 'tis evident men are no farther answerable for such consequences, than as their unworthy treatment of the scripture leads to this. And as at the reformation the discovery of the falsehood of the doctrine of transubstantiation, might occasion some to think the real doctrines of christianity was of a piece with it, and so cast it all off, while the blame lay upon those who brought in that doctrine, and not upon those who confuted it; so whatever the consequence should be of the present disputes, as to the promoting of *Deism*, they must be chargeable wholly on those who advance unscriptural

scriptural doctrines, let them be on which side they will.

Mr. Enty here takes notice, that the *Unitarians* not only question the authority of particular texts of Scripture, but raise objections against entire books, and add new books of an unknown original to the sacred canon. If he designs by this to raise an odium against us, he acts a very ill part, as I am satisfied he has not the least reason to suspect so much as one of our number of either of the two latter things. As to the first, I dont think the honour of the sacred canon is lessen'd by our discarding a passage, that we think we have clear evidence never belong'd to it. For my part I can say, I was not influenc'd to disbelieve it upon the account of its not suiting my notion, I had chang'd my mind a considerable time before I saw reason to give up that passage; which I then thought to be perfectly consistent with it, and so I really think still. He knows Bishop *Burnet*, without any design against the scriptures, did the same long ago. And what signifies the critical study of the *Bible*, if we may not judge upon evidence whether a passage be genuine or not? Who ever thought that *Beza*, or Mr. *Baxter*, or others, deserv'd to be charged with weakening mens faith in the scriptures, because they did not believe the story of the woman taken in adultery to be the genuine writing of St. *John*? It is a hard case, if men may not differ in such points of criticism, without one charging the other with promoting *Deism*.

To go on: There is no absurdity in explaining one text of scripture by another, and particularly the texts that speak of Christ's *making all things*, by those where God is said to *make them by him*, and so all things being *made for him* is by the

the scripture accounted for, which speaks of him *as the appointed heir of all things*. Nor is Mr. *Enty* able to prove that we any of us say, that *those passages in the old testament concerning the great self-existent Jehovah, which are apply'd by the apostles to our Saviour in the new, are only apply'd by way of allusion and accommodation*. They that have tried, find it difficult to give a clear account of the way in which the new testament cites many places of the old. If Mr. *Enty* has got over that difficulty, he may do a considerable service by acquainting the world how they are to understand, *Hos. xi. 1.* compared with *Matt. ii. 15.* not to mention some others. But I believe 'twill be found upon trial, that we never take this way of expounding scripture, where any thing is brought as a *proof*. And tho' we *receive* somethings we are not able to comprehend, as for instance, many of the dark prophecies and other texts of the *Bible*, not doubting there is a truth in them, tho' we know not what it is ; yet we can't see how we can believe any thing which we can't understand, which is the case before us. It would be much more proper in my apprehension for Mr. *Enty*, instead of looking forward and telling his guesses, to look back and consider what has sunk christianity to its present low condition, and given so much advantage to Deism. I can't think they do any great service to *Revelation*, who represent it as darkening one of the first and most plain principles of natural religion, the unity of God.

'Tis evident I have had no hand in these *divisions and offences*, since, whatever my opinion was, I opposed not any that differ'd from me. I look'd not upon the notion of either side to be absolutely necessary to salvation, nor had the Assembly, or
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any else, any right to insist upon my declaring what my opinion was. They are wholly chargeable with the divisions between themselves and me, who have made the opposition against me, without my making any against them. And I thank God, that I am not of that *weight* or *vast authority* with any of my brethren that I know of, as that they will regard any thing I say, but as far as they see I have reason and scripture on my side.

If the scriptures are the *form of sound words* we are to hold fast, why are we quarrell'd with for not holding fast humane forms? We trouble not our selves about these; our faith is not concern'd in them, as God has not oblig'd us to hold them fast. What a strange man must Mr. *Enty* be, who would put me upon proving every thing not to be true, which I will not subscribe? Should he not rather prove my obligation to subscribe it? And I assure him, I think I hold the *truth as it is in Jesus*, and the assembly ought to have proved that I do not.

I think the giving us the name of *Arians* is a reproaching us, and this has been done very freely by many of the Assembly, and as an Assembly they have falsely charged us with *pernicious errors*, and instanced in particulars which are not true. If Mr. *Enty* thinks these forms are the sense of scripture, I say nothing against his contending for them in a christian way: all that I plead against is, that men are urged to contend earnestly for these instead of the scriptures themselves, which certainly contain their own true sense, when 'tis doubtful whether humane forms do so. I think Mr. *Enty* is guilty of a very uncharitable reflection upon my brethren, when he represents them as not knowing their own opinion. With-
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out vanity they may be compar'd with him and his friends, either for *tolerable sense, or unexceptionable sobriety*, and honesty. All that they have contended for hitherto, is easy enough to be understood by the most ordinary capacity that is willing to understand it, *viz.* that the words of the Holy Ghost are our sufficient and only rule. As to speculations, 'tis likely we are no more agreed than the subscribers; nor are any of my brethren so childish, as to be ready to take up a creed of mine; if they were so pliable, no doubt they would have fallen in with the subscribers.

Mr. *Enty* in his next *paragraph*, p. 51. supposes, that because the Assembly tell what their faith is, they are *explicit* enough, and do not require an *implicit* faith. And by the same reason he might have justified the papists, who are explicit enough in declaring what their faith is concerning transubstantiation, purgatory, &c. But what I call an implicit faith, is a faith that is taken up upon authority, and not upon reason and evidence; and such a faith I thought the Assembly sought to advance, by telling people explicitly enough what they should believe, but giving them not the reasons why they should believe it.

I charged the Assembly with uncharitableness, in asserting their own notion to be the *good foundation, upon which alone christians hopes can be established*: and I urged that it was strange, that the only foundation should be somewhat that could not be express'd in the words of the Holy Ghost. This latter consideration Mr. *Enty* intirely overlooks, tho' it certainly deserved his notice. As to the uncharitableness Mr. *Enty* has nothing to say, but will suit the mouths of High-church in damning all Dissenters, or rather
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in leaving them to the uncovenanted mercy of God. And till he own they are not uncharitable in dealing so with the Dissenters in general, I shall think it needless to prove that he and his brethren are uncharitable in dealing exactly the same measure to us. I conceive herein lies the great uncharitableness of parties, that they add their own particular fancies and interpretations to the words of the Holy Ghost, and then insist upon their being equally necessary to be believed, and censure those who do not accordingly believe them. Who doubts that many have verily thought, that the scripture assertions of our being *saved by grace* excluded all conditions of salvation; but will that justify them in judging the state of those, who held the covenant of grace to be conditional? I can see no end, but we must be continually censuring one another, and the christian church must become a den of lions and tigers, if this humour be indulged and justified; nor is there any party among us that will not suffer by it. I am amaz'd to see how poorly the scriptures are here cited to defend this.

'Tis true if we *believe not that Christ is he, we shall die in our sins*; that is, if we believe him not to be the true and promised Messiah. This is the plain meaning, but Mr. *Enty* has not the liberty of applying the same threatening to all the consequences, which he is pleased to draw from the belief of Christ's being the Messiah; if he would prove the necessity of believing those consequences, he must have recourse to some other places of scripture, and shew that the Holy Ghost has made it as absolutely necessary to believe those assertions, which he fancies are consequences. This I think is well proved by Mr. *Evans* in his excellent *Letter*.

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He thinks that text, 2 *Pet.* ii. 1. of *denying the Lord that bought us, and bringing in damnable heresies*, whereby men bring upon themselves *swift destruction*, relates to the Son; and that he may apply it to every thing he will suppose necessary to be believed of the Son. But this is unreasonable. Let it be supposed, that it relates to the Son, tho' I am persuaded it relates wholly to the Father; yet can this text be brought to prove such are in a damnable heresy, as believe Christ to be the only Saviour, and who therefore come to God by him? Certainly the stress cannot be laid here; but it must be proved from some other particular text, that they deny some necessary article of faith concerning Christ. And I can't but observe here, that the texts brought to support these harsh and rigorous sentences, ought to be very clear and plain; and it would be very hard to leave men to the uncovenanted mercy of God, by the help of a criticism, as Mr. *Enty* does, when he renders the words of the apostle *Jude*, ver. 4. *denying Jesus Christ to be our only master, God and Lord*. For my own part, I hope I shall not be damn'd for believing that our translators, tho' uninspir'd, have render'd the place better than Mr. *Enty*.

If I mistook the Assembly, when they spoke of the *christian churches agreeing in this faith throughout almost all the ages of christianity*, I did it not with the least design; I verily thought they meant by the word *almost* to except the first ages. Mr. *Enty* knows their mind better than I; and therefore I will suppose they meant to except the times he speaks of. I own that I do not think the present doctrine was received before the fourth century,

"creeds it is, *I believe in one God the Father,*" which he saith was true of the *western*, as well as *eastern* creeds, before the *Nicene* and *Constantinopolitan*, p. 54. And afterwards, p. 63. he speaks fully to my mind, and saith, "This clause of *one God* was inserted to require our belief, that there is but one infinite, supreme, beginningless, and eternal God; and that this one God, and none other, was the Father of our Lord Jesus Christ, and of all other beings whatsoever." I am confident that learned author will never be prevail'd with to censure any thing I have said on this argument; nor is it hard for Mr. *Enty* to try whether he will or not, if he has a desire to know his mind, and is not mistaken in the person.

He next cites Dr. *Whitby*, as assuring us, that the antient Fathers agreed in their testimony concerning the divinity of our Saviour. No doubt they did, but not concerning his being self-existent, and the same God with the Father. And whatever judgment Mr. *Enty*, or any one else, may pass upon the Doctor's *Disquisitiones modestæ*, I will venture to say, that he seems to me, who have examin'd some of his quotations, not to deserve the censure past upon him, but very fully to have proved the point he aims at. Nor does this at all interfere with not falling in intirely with Dr. *Clarke*, or his retaining his opinion of the divinity of Christ, unless he were supposed to deny a subordination, which I believe can never be proved upon him. And till his book is solidly confuted, which by the way is not yet done, I take it to be a clear proof of what I asserted, that the now commonly received

ceived faith was not own'd by christians before the council of *Nice*. As to Bishop *Burnet*, I desire to be excused, till Mr. *Enty* helps me to see with my own eyes. The treatise of *Novatian*, in my apprehension, and I have read it several times, is as contrary to the common opinion, as light is to darkness; and if he delivers the opinion of the *Roman* church in his time, I am well satisfied it could not be the same with that of the *Roman* church now. *Tertullian* is an obscure author, and has some passages that may look favourable; but when the dark passages of his writings are explain'd from those that are more clear, I think he is plainly and directly enough against those who now claim the glory of orthodoxy. And the passages in *Irenaeus* are too plain to be evaded. And if we may be determined by the proceedings in the case of *Paulus Samosatenus*, the common opinion could not have been then received; for besides that the Synod at *Antioch*, which deposed him, condemned the word *μονοθε*, 'tis plain, if we may believe *Epiphanius*, that his opinion was, that the Father, Son, and Holy Ghost, were one God, *Har. l. xv. Sect. 1.* and when he comes to refute him, he does it thus, *Sect. 3.* " But this
 " man does not say there is therefore one
 " God, because the Father is the fountain;
 " but making but one God, he destroys as
 " much as in him lies the deity and existence
 " of the Son, and Holy Ghost." And I can't but observe here to the reader, that the writers who have been reputed most orthodox in this point, such as *Petavius*, *Cotelerius* and *Huetius*, among the papists, and among protestants, *Sculterus* and *Dailleé*, don't stick to charge those
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antient writers, as being not found in these points. The opinion of the antients is not a rule to me; nor should I have said what I did concerning them, had not the Assembly led me to it, by asserting so positively, that they had the consent of almost all ages of the church; though I am apt to think it will be no hard censure, if I say, there were several of the subscribers who took the word of those who drew up the *Letter* for this assertion; and if Mr. *Enty* was, as I think he was, one of them, he does not appear to have had it but at second hand.

Mr. *Enty* pretends in his next paragraph, p. 56. *he can't be sure, how probable soever it may seem*, that my design was, what 'tis evident it was not. I make no doubt of many who held the *Antimonian* opinions, that they were saved; nor, I suppose, will Mr. *Enty*; though we both agree those opinions were unsound and of a dangerous tendency. All that I argue from hence is, that persons being saved in an opinion, or faith, is no evidence of the truth of it; and against this I suppose he has nothing to say, and therefore chose to divert himself by talking of another matter.

He thinks the factions and divisions in the church are owing to the errors that have lately sprung up. Whether what he calls *errors* be really such, 'tis not his part nor mine to determine; but suppose they are errors, could they charge them upon any of us whom they fell upon? or had they any rule to arraign, censure, and expose us, without proof? Did we meddle with these things? did we not avoid it, and insist on the practical part
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of religion? If they were formerly in the *peaceable possession of their doctrines*, did we interrupt their peaceable possession? And what does he mean by a *peaceable possession*? Is it any thing but what the papists might have said at the reformation, or the heathens and *Jews* at the rise of christianity? And yet the faulty causers of the divisions are not they, who disturb the *peaceable possessors* of the people's faith rather than of the doctrine, but they who recommend a mistake for a true doctrine. But in our case, through the singular providence of God, which I can never enough admire, let the mistake as to doctrine be on which side it will, we are fully clear of having any hand in these unhappy divisions; because we never interested our selves in the controversy, till we were by their invasion of our rights constrained to it; and the opposition we have made against the Assembly has only been as they have assumed a power, which they are not yet able to produce the least shadow of a foundation for. If *Dr. Clarke* or *Mr. Whiston* have vented any mistakes, let *Mr. Enty*, or the Assembly charge them therewith, and let them answer for themselves; but what were we concerned, unless that it could have been proved upon us, that we abetted their errors? And as *Mr. Enty* would guess what I would formerly have done by my former writings; so I can easily guess from the same what the Dissenters would formerly have done too, I mean before the Assembly interposed. 'Tis evident the notions of liberty, and against impositions, and implicit faith, which I wrote for, and were the same I plead for now, were, before this difference arose, well received

received among the Dissenters, tho' now they seem to have discarded the notions, and to set light by not only my writing, but the writings of the most deservedly admired writer upon the subject.

Mr. Enty is at liberty to think that St. Paul thought Christ to be *God over all, blessed for evermore*; but he ought to give us better evidence than he has yet done, that the same St. Paul thought that *he, together with the Father and Holy Ghost, were the one God*. The unity of the Godhead is such a plain and clear principle in natural religion, that it cannot be supposed there is any thing in revelation that seems to contradict it, unless it be fully and plainly declared in the most express words. There ought to be some full text produced, where it is said, that these three constitute the one God, or that this one God is not a single person, but three persons. Unless some such can be alleged, 'tis but reasonable to expound the scriptures, so as to make them agree both with the principles of natural religion, and its own; and this is very easily, and without any violence done. I must still say, 'tis marvelous how the unity of the Godhead should be struck at by such as place that unity in one person, as the scripture ever does, and not in an inexplicable notional being that comprizes in it more persons, than is beings, than one. Mr. Enty's arguments move me not; for I deny *they are represented as having the same glorious perfections*: the Son and Spirit are not represented as self-existent, and underived, as the father is: nor as *doing the same works*, I mean in the same manner; for the Father creates by the son, and not the Son

Son by the Father: and their *acting in the most perfect harmony* is easily to be accounted for according to our own notion, since without that harmony we could not pretend there is such a subordination as we do. Mr. *Enty* is far from having proved that the *Son and Holy Ghost have the stile, title, and character* of (the supreme, or the one) *God in the sacred writings*. I own when the apostle asserts, that *to us there is but one God the Father*, he excludes all other beings or persons from the unity of God; and christians ought not to receive a contrary assertion, unless they have it as fully and peremptorily expressed in some other place. He would now *fain know whether, according to the apostle, the Son and Holy Ghost are any better than idols, and such as are nothing in the world*. Doubtless they are; for let it be considered how the apostle is to be understood in that expression. The heathen idols were consider'd as representing their respective Gods, and as having somewhat of their presence, divinity, and virtue attending them; in opposition to this false notion the apostle declares, that an *idol is nothing in the world*, not absolutely nothing, for as it was material, it must be something; but it was *nothing* of what the worshipers fancied, it had nothing of the imagin'd divinity belonging to it. And it would be very injurious to the Son and Spirit to say this of them, since it is by them that the one God works, and dispenses benefits to men: and therefore I should answer this just as I suppose Bishop *Burnet*, and perhaps Mr. *Enty*, would a person that should ask, whether the cloud the *Israelites* worshiped was the supreme God, or an idol? Mr. *Enty* is, I think,

in the right, in saying that the apostle *no more excludes the Son and Holy Ghost from being the one God*, 1 Cor. viii. 6. *than he doth the Father in the words that follow from being the one Lord.* For in that sense in which he speaks of *one Lord*, namely as a subordinate constituted Lord and mediator, the Father is excluded. I shall be glad to see a better explication of that text, than the learned Mr. *J. Mede's*, when it shall be offer'd. I think I have not therefore said any thing derogatory to the Son and Spirit, by speaking of the Father, as the scripture always does, as the one God. Mr. *Enty* and the Assembly ought to be secure, they have as clear texts for the Son and Holy Ghost's being the one God, and equal to the Father, or else what they say may really be derogatory to the Father, tho' I verily believe they think it is not. I cannot take his word so easily for the Father's sending the Son, and both of them sending the Spirit, being consistent with an equality; this sending seems to me to import an authority, and consequently a subordination: and how this sending should be consistent with the sameness of essence will farther need to be clear'd.

The next *paragraph* is answer'd already. In the next to that, p. 59. he is very sure, they *are as willing as any can be to make the apostle's doctrine the test of truth.* But then they would reserve to themselves the right of determining what his doctrine is. Why should not his words, as well as his doctrine, be the test of truth; since it is very possible when men would put his doctrine into words for him, they may mistake it? Certainly he that will not be content with a creed in the words of scripture,
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but draws up another, and imposes it with rigour, deserves all the characters Mr. *Enty* is here so much displeased with. When the apostle speaks of Christ, he comprizes both natures, as far as I apprehend, and so I believe the *head of Christ is God*. And Mr. *Enty*, I suppose, does not expect I should be convinced of the equality by that text, *Philip ii. 6.* which so many of the most learned men of his own side have given up as not to the purpose.

Mr. *Enty* does not deny they are *merciless* men, who *make terms of salvation for other persons*; but he denies they do so. Let any one judge by what the Assembly say of our supposed *pernicious errors*, and our *quitting the good foundation*; let him judge by Mr. *Enty's* applying those texts, that *we shall die in our sins*, and by our *damnable heresies bring upon ourselves swift destruction*, whether they don't make this a term of salvation; tho' they are not able to produce one text, wherein God has made it to be such.

Mr. *Enty* may think his way of reasoning to be clear; but he ought to allow he is fallible, and therefore should not make that a test for others. He knows we believe all the high and great things said of the Son and Holy Ghost in the scripture, as we would the consequences he is pleased to draw from them, if we were able to see them; and since he pretends to have charity for us, why are the people incensed against us? Why are we left to the uncovenanted mercy of God, that is, put into the same case, in which Mr. *Enty*, perhaps, supposes the heathen nations to be? If there is room for charity concerning us, why did not the Assembly shew it? And sup-

posing they were not free to concur in ordaining others ; yet what occasion had they to go about to render those odious, who sought not ordination from them ? Mr. *Enty* may call it a *calumny*, if he pleases ; yet certainly he that makes the believing of a mystery, which cannot be express'd in the words of revelation, a necessary qualification for the ministry, obtrudes upon mens understandings. He may deny, that they *reject any, because they can't allow of any mysterious unsearchable unity in the divine nature* ; but the thing is nevertheless true, since they insist upon men's coming up to what they esteem an acknowledgment of it. If they insist only upon our allowing what the scriptures say of the Son and Holy Ghost, why should not our chearful agreeing thereto be a full satisfaction ? They think we put a wrong sense upon those texts ; but are they sure that they themselves do put a right one ? Do they question whether we honestly endeavour to discover and embrace the sense of the Holy Ghost, and judge *according to the best light we have* ? They differ as much from us as we do from them ; let them then judge how they would like it, if we, supposing we were the greater number, should endeavour to render them odious and useless among the people, merely for the sake of their opinion. Mr. *Enty* has not inform'd me here, where the scripture makes the unity of the Godhead, or the unity of the three persons a mystery. I desire he would not forget it again the next time he writes.

The Assembly here brought in the cramp term *subsistence* ; and I complain'd of it as *unintelligible*, and as tending only to *amuse the vulgar*.

gar with a new mystery about the mysterious word persons. I therefore call'd upon christians to adore the goodness of God, who does not puzzle us with such unintelligible terms. Mr. Enty shews himself exceedingly out of temper on this occasion, and pretends they lay no stress upon the word. But if I can guess at his design in his fearful complaints, and multiplying words upon this matter, it is only to divert the reader from observing that he has no notion of the word *subsistence*, which the Assembly, for some reasons which he acquaints us not with, thought fit to use. And therefore I am very much of his mind, that this word here stands for *nothing*; and when such *nothings* are brought into matters of faith, I think it no evidence of a bad temper that men are *disposed* to contest and oppose them.

When he can prove to me, that 'tis reveal'd in scripture directly, that the three persons are each God in the highest sense, I will believe it; but this I think impossible, because that term in the highest sense is so often appropriated to the Father. When he makes it out by clear consequence to me, I will believe it; but I will not then insist upon others making it an article of their faith, because I am persuaded there is no article of faith but what is directly deliver'd in scripture.

Mr. Enty talks of some, who hold *Christ hath three natures, a divine, a superangelical, and an humane; and that the divine assumed the superangelical before the world was, and that both in time were united to the humane*. I query, Whether that superangelical nature must not be held to be absolutely eternal, according to the notion which
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some have inculcated, that whatever was before the world was, was eternal? He saith: *If this notion be scriptural, 'twill perhaps solve some difficulties about our Saviour's mission, &c.* I am glad that any difficulties are allow'd to be in their scheme. When we speak of the Father's sending the Son as an act of authority, and of Christ's coming down from heaven, not to do his own will, but his Father's who sent him; they seem then to look upon these as no difficulties: but for my part I know of no difficulties at all in my scheme, that need the help of any unscriptural fancy; and his notion ought first to be proved to be scriptural, before any use is made of it. But he leaves this notion undetermin'd; which I think no man can believe, without *being wise above that which is written.* He saith, we may believe Christ emptied himself, and parted with his glory in some sense or other, because 'tis so declared; and yet place the incarnation, as most divines have done, in his being related to the humane nature. I must therefore conceive of him, as one who was capable of parting with his glory; and this I question very much whether Mr. Enty's notion will admit. If Christ was the supreme God, how was it possible for him to be without the glory which essentially belong'd to him? And if a bare relation to the humane nature is such an emptying of himself, and parting with his glory; I can't see but that, according to his notion, we must say the same of the Father and Holy Ghost, who are both become related to us. I think the incarnation must carry more in it, and so does Mr. Enty too; as is plain by what he adds of his *partaking of flesh and blood,* and his *tabernacleing in flesh.* I conceive the
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union between the divine and humane nature was as proper an union, as that between our souls and bodies, and that the *Logos* dwelt in flesh, actuating, directing, and governing that nature he assumed.

I never contested their receiving the tests they assent to, as *sound summaries of faith*; but only the power they have of imposing them on others, or the equity of their traducing such as think not fit to receive them. 'Tis a plain case they have not the same veneration for the words of the Holy Ghost, that we have, when they substitute others in the room of them. The Assembly are as liable to wrest the words of the Holy Ghost, as those they are so displeased with; and who has a right to determine which side is chargeable? The question is not, which sense is the true; but whether the Assembly, or any men have a right to fix and determine which is truth. Do but suppose such a power as this lodg'd in the church, that when the sense of scripture is controverted, they shall determine which is the true, and which the false, and the foundation of the reformation is overthrown. The church of *Rome*, who had then the *peaceable possession*, must have as much right to fix the sense of scripture, as the Assembly can pretend. It was but for them to pretend that those words of scripture, *This is my body*, were wrested, and they had presently a right to draw up an article to fix the sense of them, and then to inveigh against all that do not come up to that sense. I see therefore no room for a reformation at all, upon the supposition that the pastors of the church are intrusted with an authority to fix and determine the sense of the
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Holy Ghost, and to exact from men their assent to a faith of their own, and not of the Holy Ghost's expressing. And this has been my grief, that an Assembly of Dissenting ministers should be guilty of that, which I can't help thinking is so serviceable to the cause of popery, tho' I am fully persuaded they judge otherwise.

Mr. *Enty* is at his liberty to represent me as *serving the cause of* Arians, Socinians, and other Antitrinitarians. I accept his kindness according to his design; though I think, 'tis evident the cause I write for is that of christian liberty. Let but the gospel rules be followed in all proceedings, and I desire no more; and whoever are served by these, I have no reason to be displeased by their being observed. For my own part I value no party or cause, any farther than as it falls in with the truth; and the fixing disgraceful names upon men merely for their opinions, is what I have studiously avoided, and discouraged, not because I was so stupid as not to perceive the policy of Mr. *Enty's* friends taking that course; but because I could not think it was agreeable to the christian rule. Mistaken opinions in difficult controversies I am not so fond of censuring men for, as unjust and pernicious practices; nor have I in speaking of these pass'd any such sentence upon persons, as Mr. *Enty* has done on us, leaving us in his great charity, to the uncovenanted mercy of God. If there are no other methods of stopping the growth of mistaken opinions, than those the Assembly have taken, 'tis my resolution never to come into any; and if Mr. *Enty* has the truth on his side, 'tis great pity, in my mind, that the gentlemen

tlemen of *Racovia* should be better friends to the honest methods of promoting it, and that he and the Assembly should take up the disgraceful course by which the *Romanists* promote their errors. I think I have made it clear, that the Assembly have patroniz'd an implicit faith, and the way of proceeding by inquisition, and that all Mr. *Enty's* opposition against what I have said is wholly grounded upon a perverting the meaning of these terms. The things themselves are very bad in my opinion, and I cannot see that I have spoken of them harder than they deserve; nor do I desire any one should think worse of the Assembly, than the evil of the facts I censure will justify. 'Tis evident we have pleaded hitherto nothing but reason and scripture, and that the Assembly have only proceeded by an assumed authority, without acquainting us with the reason and scripture they have on their side, which fully justifies my displeasing expression: and I must needs say, I think Mr. *Enty* has done very little to help the Assembly with respect to either. I can find nothing alleged from either, to justify what they have done, or to prove the point in dispute deserves to be esteemed a fundamental. But I suppose we are to expect somewhat more to the purpose next time he writes. If he favours us therewith, I shall not be backward to examine fairly what he says; but if he goes on to heap up a multitude of words or cavilling reflections, as he has done now, I hope I may without being tax'd with *haughtiness and disdain*, let him enjoy the mighty opinion he may have of his performance, without giving my self or him any more trouble. If Mr. *Enty* will inquire into what

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has been attempted at *Exeter*, he may learn that all his party are not such hearty enemies to persecution, as he declares himself to be ; and I believe all equal judges will condemn the proceedings as unjust, however they may agree with him in their doctrinal opinions. He knows there are many of our brethren in *London* who do so. And certainly if we have suffer'd by being traduced, and abandon'd, when nothing has been proved against us, the outcry of *persecution* is not without cause.

And can there be a greater evidence that *ignorance* is, with any men, the mother of devotion, than their endeavouring to secure men in their own notion, by hindering them from looking into what may be said against it, and their not giving them the reasons why they should believe it ? I should not indeed, as he says, advise all my people to read all the books that have been writ in favour of *atheism* and *deism* : nor yet should I publish my advice to the contrary, without suggesting what I should apprehend a clear confutation of the principles advanced in them. Besides that, 'tis one thing not to advise people to read all the books written against an opinion, and quite another to advise them to read nothing written against it. But the case is vastly different : this is a controversy, not between christians on the one hand, and atheists and deists on the other ; but between christians only : good men are on both sides of the question ; and since both are fallible, one side may as possibly be in the wrong as the other ; and he that would deal impartially in the case, ought not to advise men to read wholly on one side, as the Assembly have done.

I do *complain* that my own books upon this controversy have been neglected. I reckon they have all been so : for besides what has not been attempted to be answer'd at all, I take such answers as the *Account of the Reasons* &c. together with the *Defence* of it, to be such poor sorry writings as will justify my saying, the pieces they are written against have been neglected : and if I might do it without offence, I would say the same of the *Defence of the Proceedings*, which tho' it abounds with words, a little better put together many times than they are in the other pieces, and has perhaps a little more of art and cunning to amuse the reader with a misrepresentation of the state of the question ; yet as to solid argument and reasoning seems to me very little to exceed them. I suppose Mr. *Enty* may expect I should return his complement, and tell him, 'tis likely he would think it an injury, and perhaps very justly, if he should not be thought as wise and learned as any of his party : but he must excuse me ; for tho' as to his own thoughts of himself I can guess somewhat from his performance, yet I know several of his party too well to suppose such thoughts are just. And what occasion have I ever given for this sort of reflections, which take up so much room in his performance ? Have I said any thing of myself ? Have I writ in such a hectoring bragging stile as he has all along done ? Do I speak of any thing but what is to be judg'd by apparent facts ? 'Tis my humble opinion, that as he is now but *girding on his harness*, he might as decently have defer'd his *boasting* till he was nearer to the *putting it off* ; nor do I apprehend this would have been any blemish to his performance. And since he assures me that my

books shall not be neglected, I put him in mind of one thing which I think he is bound to render very clear, and that is the justice of our being ejected by the four proprietors without the people; for unless he does that, I can't see how he can justify himself in taking possession of the pulpit, which once belonged to us, and of which we were not rightfully dispossessed. I shall only assure him, that there is nothing in his way of writing, beside the tediousness of it, that does in the least terrify me as yet. If I have truth and justice on my side, as I am verily persuaded I have, I hope I shall be able to defend my self, notwithstanding all his boasts; and if I have not, Mr. *Enty* will not think it any disparagement to me to be convinced by such an adversary.

The Assembly's *Paper* was concluded with a *Postscript*, which was contrary to fact. This I call'd a gross prevarication. I was willing to suppose, that the Assembly did not order the adding it, but that this was owing to the editor. I thought 'twas charitable to suspect one person, rather than five and forty, as guilty of such a misrepresentation, not of an opinion, but a fact; and accordingly I suggested my suspicion. But yet I was careful not to lay such a heavy load on the editor alone, upon a bare suspicion, and therefore as the *Postscript* appeared with the rest that was said to be *publish'd by the order of the Assembly*, I treated it as such, waiting till the Assembly should disclaim it. Mr. *Enty*, who uses to seek a knot in a bulrush, would fain discover an inconsistency in this, which would have appear'd plain enough to another man.

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Mr. *Enty* pretends that I would have a *particular fling* at himself as the editor, whereas I am persuaded I knew not, when I wrote my *Remarks*, that he was the editor of the *Exeter* edition, and to the best of my remembrance had quite another person in my thoughts. He would pretend, that I *knew him well, and how much it is his practice to speak plainly and freely, without fear or flattery*, I am sensible enough by report, that he is one who sticks not much at speaking hardly of persons, when he has but little knowledge of them; and indeed whatever knowledge he may pretend I have of him, I dare say he has but little of me to warrant the liberty he suggests he has taken upon this occasion. He adds, that I *know 'tis likely too that if he has offended me, or made others his enemies, 'tis by his plain speaking and plain dealing*. I don't suppose that plain speaking, when it is in a way of detraction and groundless slander, is any commendation of a person; nor can it be any wonder, if this procures men many enemies. But as to *plain dealing*, I shall always suspect him for his behaviour in the Assembly, when he pull'd out the *first Article*, and desir'd liberty to sign it, to clear himself of the suspicion of denying the Trinity. Till I know that he believed himself suspected, and that his design was not to sift his brethren's notions, I think it would have much better deserved the name of *plain dealing*, if he had declared frankly and honestly what his chief intention was. Upon these accounts he says, he *wonders I should of all things charge him with prevarication, a crime which (thro' the great goodness of God) he hath no worldly reasons to tempt him to*. I will not tax him with *vanity* for this, as I suppose he does me, p. 76. upon less reason; all I shall

shall say here is, that there are other *worldly reasons*, beside poverty, to tempt men. *And which [crime] his known conduct might have led any charitable person to call the fault in the Postscript, if any, by any other name, rather than this.* Let the world judge, whether the term was too hard for a glaring contradiction to a matter of fact.

As to the matter of fact, I can't learn that any one candidate present at the Assembly did then express his concurrence. The person order'd to be ordain'd, as I am inform'd, put it off, by saying he would satisfy his ordainers against the time of his ordination; and as to such as were absent, I conceive the *Postscript* did not relate to them. I don't therefore reckon what he says here any great instance of his *plain dealing*. When I spake of the *worthy member that made the motion*, I am not conscious of any other intention than what is common in that way of speaking, to avoid the mentioning his name; nor is it any evidence of Mr. *Enty's* extraordinary temper, that he shews himself so touchy in resenting a common expression; and had I known when I wrote that he was the editor, I believe I should here have spoken of him under that name.

Mr. *Enty* labours hard to clear himself of any prevarication, and charges the misrepresentation upon his forgetfulness, and owns he has not been so consistent as an author should be, provided the account I give is true. I am charitable enough to believe him, nor am I displeased that he should be able to lay the blame upon his *forgetfulness*; but it was not easy for me to suppose such a *forgetfulness*, which Mr. *Enty* owns to be *strange*; and therefore since the representation is false in fact, I can't

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see how I could it give a softer name. I am persuaded Mr. *Enty*, whatever he would still pretend, is not in much doubt of the matter of fact, which is remembred by more than the Nonsubscribers; and I dare put the whole upon what two candidates, to whom he turn'd himself when he spake, shall declare of the matter, if they shall think fit to speak freely. But what was done in such a heat might not be easily remembred; and therefore I desire not that his character should suffer, since he so freely declares the mistake to be involuntary.

Mr. *Enty* is at a loss how to understand my concluding with the Advice of *Gamaliel*, Acts v. 38, 39. and supposes, I design it as a sort of complement on my self and brethren, as if we were as much in the right as the apostles themselves. Mr. *Enty* can be easily at a loss, when he does not care to understand plain things. One would think he should have consider'd that *Gamaliel*, who gave that advice, was persuaded himself that the apostles were in the wrong, and that yet being sensible that he was not infallible, he gave that prudent advice, which it would be no disparagement to a fallible Assembly to follow. And why should it not be as innocent in me to allege the counsel of *Gamaliel* in my case, as it was for *Luther* to do it in his? Will Mr. *Enty* pretend that he thereby pass'd a complement upon himself and his brethren, as if they were as much in the right as the apostles themselves? And yet *Luther* as expressly insisted upon *Gamaliel's* advice, as the only remedy that could be used then; and this he did at the diet of *Wormes*, in the presence of the Emperor, and the German princes who were met there. See *Father Paul's History of the Council of Trent*, p. 15.

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Let our brethren deal with us only as we do with them, charge us with nothing but what they have evidence of our asserting, forbear giving us reproachful names, and stirring up the passions of the people against us; and then let them argue as strenuously as they will for what they think to be the truth. They are at their liberty to make the best use of their understandings in discovering the mind of our one great master, only let them allow us the same, and not set up any in his stead to be the masters and lords of our faith; and if they do not, let them not be displeased with us, that we do what we esteem necessary, as ever we would adhere to him. We count all the disgrace, reproach, and insult we have suffer'd upon this account, to be for his sake; and while we esteem it our honour, we are sorry that we are forced to have displeasing thoughts of some, who have had so great a hand in procuring it for us. We heartily desire our brethren may not *cease to teach and preach Jesus Christ*; we rejoice in the persuasion we have that they do so: the only thing we desire is, that they would not preach Christ thro' *envy and strife, and out of contention*. And let them not think they *suffer shame for his name*, if they do this and are censured for it, and for being *busy bodies in other mens matters*.



A R E P L Y

T O

Mr. ENTY's brief Animadversions on a Paper, subscribed by those who would not subscribe according to the Vote of the Assembly.

MR. *Emy* might have easily perceiv'd, that the principal design of the *Paper* we subscribed, was to deny the false and malicious stories which are spread abroad concerning us. We thought a bare denial of them was sufficient, till somewhat could be proved by substantial witnesses, and therefore had no design of *purg*ing ourselves by subscribing to any humane form of doctrine, or explication of the scriptures, which we apprehended to be wholly needless, and might be of evil consequence.

Mr. *Emy* believes *there is a sense in which we are not Arians*, and that *none of us hold all those monstrous, absurd, and blasphemous opinions,*
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that Arius and some of his followers did at first, p. 70. I desire to know what the design was of giving us the name of *Arians*, but to make it believed that we held all these? Is not this the natural consequence of that practice? Are we not then unrighteously dealt with by those who have given us the name? If we can be proved to be in any error, charge us with it fairly, but don't expose us to censure and reproach by such cruel methods. We did not think it necessary at all to tell what opinions we held; we insist upon it, that we ought, both according to equity and the christian rule, to be esteem'd innocent, till we are proved guilty. The slanderous and reproachful name we could all disown: but to declare our faith we thought no words so proper, as those of the Holy Ghost; wherein if we have offended, we are persuaded 'tis only men of Mr. *Enty's* temper, but not the Holy Ghost. We are not yet disposed to let Mr. *Enty* chuse expressions for us, especially since we see that we must have then such put upon us, as we find not in the scripture; and for our parts, we are content with being wise according to what is written, and leave it to our brethren to glory in being wise *above what is written*. We dislike the *Arians* on the one hand, and the Assembly on the other, who will give out their own senses and interpretations of scripture as articles of faith: so that we have acted steadily according to our avowed principle.

If every *Arian*, as he tells us, p. 71. would say the same thing we do, we see no hurt in it, nor what right any man has to calumniate or abuse such an one, till he can prove something against him. And as we may be supposed

posed to know ourselves best, we can't see why *our words* should not be taken that we are not *Arians*; rather than any mens that say we are, without giving any proof or evidence of their assertion. And *with submission*, our denial, we think, ought to be sufficient to stop the mouths of revilers, till they produce their evidence. We leave all to their liberty, and censure not any that chuse a different way, while they prescribe not to us; and we see not why Mr. *Enty* and his friends should any more be displeased with us, than our *London* brethren are. See the *Authentick Account*, p. 15, 16. And as we take the course they proceed in, with relation to us, to be utterly unwarrantable; they ought not to wonder, that we leave them in the dark, for we owe them not the satisfaction which they unreasonably demand.

We don't bring any proof that we are no *Arians*, we expect our word should be taken for that; the only thing that we aim at in what we say of our faith, is to shew that we sincerely hold to the scripture doctrine, not concerning ourselves what faith has been held by *Arius*, or any one else. So far as he receiv'd the scriptures, we agree with him; but unscriptural articles of faith, such as Mr. *Enty* had mention'd before, whether they have been publish'd by *Arius*, or any body else, we trouble not ourselves with. Let those who publish any such, be accountable for them; and till we do, why do our brethren abuse and vilify us?

Mr. *Enty* thinks, if we had been suspected of *Poper*y, we should have taken another course. I can only answer for my self, and declare that for my own part I have that abhorrence

of all calumny, slander, imposition, and inquisitory proceedings, that in that case I would not have gratified persons any other way, than I have now done with reference to the present calumny; unless the state requir'd of me some security of my not entertaining any popish notions, that might be prejudicial to it. And I must needs say, Mr. *Enty* and his friends seem very little to have regarded those ends, they think we ought to have pursued. They think by a small matter we might have secured those ends; we think by a much smaller they might have done so. Had they only forbore to impose upon us, they had had no disturbance from us. Mr. *Enty* may insinuate what suspicions he pleases of the reasons why we would not satisfy them; I declare that had I been ever so much persuaded of the truth of the article they have subscribed, I would not have concur'd with them for the world, nor so far have sacrificed my liberty, as to have given them the satisfaction they desire. I am resolved to abide by the apostle's rule, that *against an elder an accusation is not to be received, but in the mouth of two or three witnesses*; and I shall rejoice in whatever I suffer, if I may be a means of bringing that method of procedure once more into reputation. I request Mr. *Enty* to consider what I have said on this head in my *Letter to a subscribing Minister*, which has been hitherto neglected, tho' he promises nothing of mine shall be so.

When we make our *sermons* tests, and insist upon the people's receiving what we deliver as articles of faith, Mr. *Enty's* next objection will be of some moment; whereas now it only takes up room, as it has done several times before,

to

to no purpose. I assure him for my self, I have a much greater notion of the sufficiency of the scriptures than I had formerly, and I suppose my brethren have also. I hope the present quarrel has been some means of establishing us therein.

Had we been call'd *Macedonians* as well as *Arians*, we might perhaps have thought our selves concerned to declare our faith concerning the Holy Ghost, by expressly mentioning some of the texts that relate to him. But this not being our case, we have done what is equivalent, declared our belief of whatever the scripture saith of him ; and that is faith enough for a christian, or a minister. Mr. *Enty* is much mistaken, when he supposes me *chief director* in this affair. I assure him the paper was moved, and drawn by other hands ; and since I very happily, as it now appears, was so little concerned in it, I may the more freely give my judgment of it, that it is well drawn, and not at the rate Mr. *Enty* and I have seen some other things. I hope he will blush, when he reviews his random talk on this head,

P. 74.

We said in our *paper*, that “ we were “ fully satisfied in the reasons given against making such subscriptions, by our “ brethren of *London* in their *Authentick Account*, &c.” Mr. *Enty* supposes that we mean in some of their reasons. Happy were it, if all his suppositions were as just and reasonable as this. We saw well enough, that some of their reasons concerned themselves alone, and not us : but their reasons are enough to justify us, and therefore we might well be satisfied in them, and refer to them. By this it may appear

appear, that we were not bound to make every expression of theirs our own. And yet I believe we might have said consistently with truth, *That we never taught any thing like Arianism* (I mean as *Arianism* was a new doctrine, and differing from what had been received before *Arius's* time in the Church; or was what the Council of *Nice* opposed, who by the *συμβολή* did not mean that sense which we now put upon it, which they would have express'd by *μυστήριον*, which they did not approve. And as to their own word, I remember my self the time, when one of the subscribers preaching before the Assembly, censur'd the Council of *Nice* for bringing in that term, and had yet the thanks of the Assembly) *and that we have taken all proper occasions* (such as we judg'd proper) *to offer our reasons against it*, if not from the press, yet from the pulpit; *and that we have* (as we think) *sufficiently guarded against all suspicions of Arianism in our public ministrations.* If our doxologies have given occasion to suspicion, we think the *Nicene* Fathers themselves in all probability gave the same; *St. Basil* probably being the first man who made the alteration, for which too he was forced to apologize, when he found the people were offended at the strangeness of it. The next sentence I am persuaded we could have used, provided it be understood, that we thought for ourselves, that such subscriptions could not be made with a safe conscience, not upon the account of the business of truth, but of liberty, and the obligation we are under to make the scriptures the only rule of our faith, and Christ our only master.

Unless

Unless I had seen Mr. *Enty's* performance, I should have thought that no man who read what we say, could have concluded that we meant that we could say all that our brethren do in their reasons. To the best of my remembrance this very thing was mentioned, when the paper was read among us, and if the expression was not before, it was then guarded against any objection from what might be proper for them to say, and not for us; and let any man read the words, and see whether this does not appear.

The design of our mentioning our exact use of the baptismal form, was to obviate a calumny, that we still meet with, that we do not use it. To determine what the sense of it is, was not the design of our *Paper*; nor did we think we had a right to determine that. As long as we agreed in practice, keeping to the gospel rule, we did not think it material enough to quarrel about the sense in which we might understand it. I wish others had been of our mind.

I should be glad of any evidence, that the *subscribing ministers did rejoice in our reputation and usefulness*. I think their endeavour to destroy both, can't be reasonably interpreted to be any such evidence. And what is it that has destroyed these, but their violent dealings? Had it not been for them, if ever I was useful here, I might have been so still; for if my notion concerning the Trinity could be any hindrance, it would always have been so. My hearty prayer to God is, that whoever is in a mistake, God will convince them of it. I am as liable to err as others; but I am confident I do not carelessly err, and I
can-

cannot help seeing things as I do, till I gain more light, and that I shall be ready to receive from any hand; nor is there any step that I will not most chearfully take for that peace, which I apprehend to be consistent with truth and liberty, which are the only things I consider as too important to be parted with for the sake of peace.

The *senseless story*, as Mr. *Enty* well calls it, which was spread abroad concerning me far and near, and the importunity of several of my brethren, who were continually twitted with it, constrained me to publish a postscript to confute it. If what Mr. *Enty* says be true, that he knows not so much as of one of his brethren who ever did believe it, I think they must have been the more inexcusable, in suffering it to pass so current every where among their people. I assure him it was a very displeasing thing to me, as it must be to any man of ingenuity, not only to be reviled, but to be forced to say any thing of such a subject as myself. And had I not been backward to it, notwithstanding many intreaties, I had opportunity of doing what I did long enough before, which perhaps might have prevented some advantages, I suppose, Mr. *Enty* is not insensible his party have made of it. He is pleased to tax me with *vanity* in it. But unless he will vouchsafe to shew wherein, I think I may justly tax him with somewhat worse than *vanity*. I beg he would inform me wherein the *vanity* I have discover'd lies. If I have been treated here with scorn and contempt, was it not a piece of justice that I ow'd to myself, to shew that I had been treated otherwise by as competent judges? Is it *vanity*

nity for any man to avoid contempt? Was it vain for me to mention my being beholden to none for the expence of my education? I could not think so, since it gave a plain reason why I was not known much among many of the Dissenting ministers till I came abroad in the world, as I must have been upon their fund books. And besides, I thought it shew'd that as I was not beholden to them for my education, they had no particular reason to expect a more than ordinary submission to them from me. If Mr. *Enty* meant that this was my *vanity*, I can easily guess what gave him particularly offence in it. But any one may see, if I had had a disposition to have indulged a vain humour, I should not have cut my account so short off as I did, but should have taken occasion to have prolong'd it somewhat further. I am not sensible therefore that I have transgress'd the bounds of modesty upon this occasion, and therefore to be free with Mr. *Enty*, I do not thank him for his excuse, because his so freely giving it looks like an insinuation that I needed it, as I am confident I did not. He knows I might here allege a good president for speaking truth of my self, when it is somewhat to my own advantage; which I hope may be accounted not a bare excuse, but a full justification. I wish he had a little more considered, that if *I became a fool in glorying*, they were his own friends that *compelled me*.

To close all, I can't but acquaint Mr. *Enty* with the complaint which many of my friends make of me, That I have answer'd several things which were hardly worth answering. Nor am I backward to own that my complaisance

plaisance in this respect has been much greater, than could be well expected from a man of such a temper, as he represents mine to be. I will not pretend to judge, whether they will have the same opinion of me upon the present occasion; but if he has any compassion on my reputation, or is willing to save me from such a censure, I humbly request him, that next time he writes, he would, if he can, use fewer words, and some fair argument.

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